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BIOGRAPHY.

[*A Life of Bishop PORTEUS, by his Nephew, the Rev. ROBERT HODGSON, Rector of St. George's, Hanover-Square, has lately been published in England. The following extracts from it afford some interesting information relative to that Prelate.*]

THE LIFE OF BISHOP PORTEUS.

DR. BEILBY PORTEUS, late Bishop of London, was the youngest but one of nineteen children, and was born at York, on the 8th of May, 1731. His father and mother were natives of Virginia, in North-America. They were both descended from good families, and, during their residence in that colony, were on a footing with its principal inhabitants, to many of whom they were allied. His father was of no profession; but, being born to what in that country was considered as an independent fortune, lived upon his own estate. It consisted chiefly of plantations of tobacco; and on one of these, called Newbottle (from a village of that name near Edinburgh, once belonging to his family, but now in the possession of the Marquis of Lothian), he usually resided. The house stood upon a rising ground; with a gradual descent to York river, which was there at least two miles over; and here he enjoyed within himself every comfort and convenience that a man of moderate wishes could desire; living without the burthen of taxes, and possessing, under the powerful protection of this kingdom, peace, plenty, and security. * * * *

His mother's name was Jennings. She was said to be dis-

tantly related to Sarah Jennings, the wife of John, Duke of Marlborough: and two of her ancestors, Sir Edmund and Sir Jonathan Jennings, lived at Ripon in Yorkshire, for which it appears they were both representatives in Parliament in the reign of James the Second. Her father, Colonel Jennings, was Sir Edmund's son, and the first of the family who settled in Virginia, where he was Superintendant of Indian Affairs for that province; became afterwards one of the Supreme Council; and for some time acted as Deputy Governor of the colony.

The principal reason which induced the Bishop's father to quit a situation so perfectly independent and comfortable, as that he had in America, was the desire of procuring for his children better instruction than he could there obtain. His health besides had been much impaired by the climate; and these causes combined, determined him at length to leave the country, and remove to England, which he accordingly did in 1720, and fixed himself in the city of York. * * * *

After having been for several years at a small school at York, Mr. Porteus, then at the age of thirteen, was placed at Ripon, under the care of Mr. Hyde, an upright, sensible, judicious man, of whose attention he ever entertained a grateful remembrance; and from him, at an earlier age than is now usually the case, he was sent to Cambridge. * * * *

Mr. Porteus had been long destined for the Church, as well by his own deliberate choice, as the wishes of his family; and accordingly, at the age of twenty-six, he took orders, being ordained Deacon at Buckden, in the year 1757, by Dr. Thomas, then Bishop of Lincoln, and, not long after, Priest, by Archbishop Hutton, at York, where he preached the ordination sermon. On his return to the University, he resumed the charge of his pupils; but, amidst the cares of tuition, he found time for other pursuits, and more particularly for the exercise of his poetical talents, which were certainly of no ordinary stamp. Of this, indeed, he soon after gave a public proof, by obtaining Mr. Seaton's prize for the best English poem on a sacred subject. The subject fixed upon was "Death;" and it was one perhaps at that time better suited than any other to his feelings, in consequence of his father's death, which had occurred a little before. * * * *

In the mean time, he was not inattentive to the duties of his profession, nor unmindful of the engagement into which he had entered, "to banish and drive away all erroneous and strange doctrines contrary to God's word." A profane and very licentious pamphlet, entitled, "The History of the Man after God's own Heart," was about that time much in circulation, and had made a dangerous impression on the public mind. Its object was to strike a secret blow at Revelation by ridiculing the habits, manners, and religion of the Jews, and, particularly, by representing the character of David in a most odious point of view. Mr. Porteus saw at once the fallacy and mischief of this publication; and, with the view of checking its pernicious tendency, composed and preached before the University a sermon in answer to it, in which he forcibly exposed its many errors and misrepresentations; vindicated the Mosaic law from the charges brought against it; and gave the clearest and most satisfactory reasons for the high and peculiar name by which David was distinguished, namely, "the man after God's own heart." * * * *

Before the appearance of this sermon, he stood high in the estimation of the University for literary attainment; but it tended undoubtedly to raise him still higher in the public opinion; and, as a proof of it, he was not long after appointed by Archbishop Secker one of his domestic chaplains. The appointment took place early in 1762, and in the course of that summer he quitted college, where he had lived most happily for the last fourteen years, to reside at Lambeth. * * *

On the 13th of May, 1765, Mr. Porteus married Margaret, eldest daughter of Brian Hodgson, Esq. of Ashbourne, in Derbyshire; and in the course of the same year he was presented by the Archbishop to the two small livings of Rucking and Wittersham, in Kent, which, however, he soon resigned for the Rectory of Hunton, in the same county, in addition to a prebend at Peterborough, which had been given him by his Grace before. Upon the death of Dr. Denne, in 1767, he obtained the Rectory of Lambeth; and soon after this, he took his degree of Doctor in Divinity, on which occasion he preached the commencement sermon. * * * *

After Archbishop Secker's death, Dr. Porteus devoted his entire attention to the care of his two benefices, Hunton and

Lambeth. Till his parsonage at the former place was ready for his reception, he resided at a small neat cottage in the village of Linton, which was near enough to enable him to perform with ease his parochial duties, superintend the repairs, and make such alterations as the great capability of the situation suggested to his mind. He had found the premises at first in a very ruinous and neglected state, no rector having lived there for above thirty years: but he saw at one glance the natural beauties of the place, and that it required only a little skill and taste to display them to advantage. This was gradually and at some expense completely effected. A new room was afterwards added to the house; and, by ornamenting the grounds about it, and letting in the rich luxuriant prospect, which it commanded on every side, he made it at last a most comfortable and delightful residence. Every thing indeed concurred to attach him strongly to Hunton. "It was to me," he says, with all that animation which was so peculiar to him, "a little terrestrial Paradise: for though there are many parsonages larger, handsomer, and more commodious, yet in comfort, warmth, repose, tranquillity, and cheerfulness, in variety of walks, shelter, shade, and sunshine, in perfectly rural and picturesque scenery, I know few superior to it. What however is of more importance, no place was ever better calculated to excite and cherish devout and pious sentiments towards the great Creator and Preserver of the universe. The solemn silence of the thicket of the grove, the extensive horison that opened to the view, the glories of the rising and the setting sun, the splendour of a moon-light night and a starry sky, all which presented themselves to the eye, to a vast extent without interruption, from the lawn before the house; these, and a variety of other sublime and pleasing objects, could not fail to soothe and tranquillize and elevate the soul, and raise it up to high and heavenly contemplations. But it was not the charms of the country only, which formed the delight of Hunton. The neighbourhood was excellent, consisting principally of ancient and long established families, who lived on their own estates in that decent hospitality, and that judicious mixture of society and retirement, which constitute the true felicity of the human life, and which so remarkably and so fortunately distinguish the gentry and nobility of Eng-

land from almost all other countries in Europe. The greater part of them too were not only polished in their manners, but of exemplary piety, probity and benevolence."

(*To be continued.*)

For the Churchman's Magazine.

ON THE ABUSE OF WORDS IN RELIGION.

JUDICIOUS politicians frequently complain of the evils arising from the abuse of words. They tell us that the most ungoverned licentiousness, in communities, is sometimes sanctioned under the appellation of liberty; and that becoming energy in a government, is too often stigmatized as insupportable tyranny.

If such are the errors into which men run, in secular affairs, we need not wonder at finding them equally apt to be led astray in the concerns of religion: for the passions of men do not easily lie dormant a great while; and their effects are generally the same, whatever be the subject that awakens them.

Among the most favourite words of the present day, is the term *liberality*. Liberality of sentiment in religion, if I mistake not, means a freedom from undue partiality or prejudice, and a generous indifference about unimportant distinctions. But it is easy to perceive that the greater part of those who most loudly profess liberality, are, in fact, swayed by the most illiberal motives.

The most numerous class among those who term themselves liberal men, is composed of such as are ruled more by the love of ease, than by the interests of religion. It is surprising with how much self-complacency many persons, who have never been at the pains to examine a single controverted point, can openly declare that they consider all denominations of Christians to be equally in the right, and that they themselves adhere to the practice of their own sect merely because they happen to have been brought up in it. If persons of this description would silently bury these sentiments in their own bosoms, they might quietly pass through life, without strife or censure; but,

unhappily, these liberal-minded men, who love quietness more than truth, are very apt to express displeasure, and even anger, at those who sacrifice their peace and tranquillity in the defence of doctrines which they have attentively and long examined, and of whose importance and truth they are thoroughly convinced. It certainly is the very reverse of liberality, for those who profess to be ignorant of the merits of a cause to blame those by whom it is examined.

It must however be acknowledged, that much room for complaint is too often given to those who desire peace and harmony among Christians, by the violent manner in which religious discussions are conducted, and peculiar tenets enforced. Happy would it be for the cause of religion in general, if differences of opinion could always be expressed without heat and acrimony, and subjects of controversy handled without any mixture of human passion or personal invective. But, while men retain their present nature, every thing that they do or say must bear the stamp of frailty and imperfection. Yet, upon the principle that truth is not to be investigated, nor, when occasion requires, openly maintained, lest anger and animosity should be the consequence, neither ought courts of justice to be established, nor legislative bodies convened; for we find as much virulence and passion among the members of such assemblies as among any other men. But a country without judges or legislators, would be in a deplorable condition. And equally deplorable would be the religious state of a community in which every individual thought it his duty to be indifferent as to the truth of any tenet, or the propriety of any practice.

It must also be confessed that men frequently dispute with great vehemence concerning points which are of little moment. Now, if those who profess great liberality of sentiment would dispassionately examine any controverted subject, and, after due consideration, conscientiously declare that they deem the matter unworthy of contention; if such was their conduct, it would be manly and christian: but for persons, who, with regard to religious concerns, are buried in sloth and listlessness, to condemn, without a hearing, and under the show of liberality, men who hold up to view things which reflection and inquiry have convinced them to be important truths, is in reality the height of injustice and illiberality.

Persons of the above description may be found among Christians of every denomination. But, among those who call themselves Churchmen, some extend the meaning of the word liberality still farther. They are so very liberal that they appear to have more fondness for the doctrines and practices of other denominations than for those of the Church to which they profess to belong. These people, in common with the avowed enemies of our Church, make great use of the word *bigotry*. I have known one of our clergymen to be severely censured by one of his own congregation, and his doctrines stigmatized as bigoted, because he, in a public discourse, warned his people against the errors and mischiefs of enthusiasm.

These terms, *bigotry* and *bigoted*, are of great service to those who are violently opposed to the supporters of correct church principles, but who, at the same time, are at a loss for arguments by which to maintain their opposition. When a man proposes doctrines, against which a prejudice has been conceived, but supports them by reasoning which cannot be fairly withstood, nothing is more common than to hear him called a bigot by those whom his doctrines displease. Thus to answer all arguments by a single word, is a method so convenient and expeditious, that men are very much inclined to adopt it whenever contentions arise among them. Political as well as religious partizans, commonly have some popular word by which they produce more effect than by any arguments. A French writer says "words are things." M.

For the Churchman's Magazine.

A Comparison of the Controversy between the Calvinists and the Arminians, with the rest of the Holy Scriptures.

[Continued from p. 235.]

CONCLUSION.

THE author hopes he has made it appear, that the subordinate parts of the Calvinistic system, instead of being founded on scripture, are the result of the opinion on the first and leading point; all the rest being accommodated to preconceived

ideas of the divine sovereignty ; and originating in a wish to exhibit it, in a consistency with what is considered as a defensible scheme of moral government. He therefore desires to revert to that original ground ; and, contemplating the whole subject of predestination in any other point of view than as relative to the visible church, to infer the wisdom of excluding it from Christian theology ; and of leaving it to be acted on, if at all, by philosophical speculation.

He further wishes to illustrate this sentiment, by adverting to the controversy between the Calvinists and the Arminians, in the Synod of Dort. For he thinks he perceives in the transactions of that body, as related by the historian Brandt, a manifest injury to the cause of the Arminians, in their meeting of their adversaries so far, as with them to apply certain passages of scripture to predestination, in the sense in which the word is usually understood ; but affirming it to be grounded on the Deity's prescience of the characters and the conduct of men respectively. If the sentiment here sustained be correct, the Arminians, instead of endeavouring to prove their sense of the doctrine by the scriptures, as the Calvinists endeavoured to prove theirs, should have denied, that there was any express decision of so high an authority on the case ; and should have contended, concerning those of the points which are wrapped up in metaphysical difficulty, that they ought not to be embodied with evangelical instruction, or make a part of it in any way ; and that if they should be thought fit subjects of disputation in the schools, yet even in this line, what seems true in theory cannot be true in any apparent consequence, contradicting our clearest conceptions of the moral attributes of God ; and that if, under this view, there should appear to be truth against truth ; the most reasonable and safe determination, is to resolve the apparent contrariety into the imperfection of the human intellect : at all events, not daring either to lessen the sovereignty of God on the one hand, or to impeach his goodness and his justice on the other ; since, in regard to the former, there should be remembered what is intimated in scripture—that “ he giveth not an account of any of his matters ; ” and, in regard to the latter, it cannot be unbecoming in a professor of the Christian faith, to say with the Father of the faithful—“ shall not the Judge of all the earth do right ? ”

Every reader of the transactions of the Synod of Dort must have noticed the pertinacity, with which the President Bogerman insisted with the remonstrants, from time to time, that they should confine themselves to the proof of their own opinions, and not digress into a crimination of the opinions of their opponents; which, it was said, were not before the Synod; and the equal pertinacity, with which Episcopius and his brethren disregarded the admonition. Now, if the positions maintained by these, relatively to all the five points, had rested on so many and such unequivocal authorities in scripture, as the single point of a redemption designed for all men; it may be believed, that no material inconvenience would have resulted from the limits so prescribed. But after they had affirmed for many years, in reasonings of great length and intricacy, that there was a conditional election of individuals, founded on their foreseen obedience; when this distinction had extended its influence over all affirmed by them on the subject of grace; when they had appealed, in evidence of their position, to the very passages of scripture, which their adversaries had appealed to for the contrary; and when these had been accused by them, for many years preceding, of contradicting scripture in their discourses; and of filling them with matter, not merely foreign to it and unedifying, but having a tendency to puzzle and to disturb; it is not to be wondered at, that they were continually stepping aside from the path marked out to them. The Synod have been much blamed on this account, by some; but, as is here conceived, not with demonstrable propriety; because the Arminians, in the preceding stages of the controversy, had made the affirmative of the points the most prominent. Of this they stood accused; being before the Synod, under a citation to support what they had affirmed. The case would have been different, had they treated predestination in the usual sense, as mere philosophy; but affirmed, without reserve, the universality of divine grace: which was not only demonstrable by clear texts of scripture; but professed by the Church, whose divines, of all the foreigners, held the first rank; and whose opinions had great weight in the assembly.

The disadvantage of the Arminians, here stated, was especially conspicuous in the matter of reprobation. They were

continually reminded, and with appearance of reason, that there being such a doctrine made no part of the system which they were cited to support; and in addition, that it became such saints as them [this was sarcasm] to look at the comforts of election; and not on the gloomy side of reprobation. It was indeed the case, that while some of the Calvinists considered the decree as having respect, alike directly, to the salvation of the elect and to the damnation of the reprobate; there were others, who affected to consider the latter as passed over merely. As these things seem the same in reason; so likewise they are the same in scripture. For if the choice of Isaac and of Jacob respected them personally; and not their posterities, as existing in them; and if the election of them were with a view to their condition in another life; the like applies to the rejection of Ishmael and of Esau; whose damnation must be equally considered, as coming within the limits of the decree. And the same must be pre-eminently true of the case of Pharaoh; whose damnation there is the less pretence for representing to be merely the result of the election of another. The whole tenor of the Epistle to the Romans, on the Calvinistic plan of interpretation, represents the fitting of the vessels of wrath for destruction, to be as much a direct object of the act of predestination, as the preparing of the vessels of mercy for glory. Nevertheless, there existed in the Synod the difference which has been stated: and therefore, on how much more tenable ground would the Arminians have stood; if, instead of resting their cause on passages explained by them in one way, and by their adversaries in another, but by both as relative to another life; it had been contended, that the passages had no relation to the subject; and that accordingly, Christianity was unnecessarily encumbered with the doctrine taught. Here they would have proved from the writings of one description of their adversaries, what would not have been justified by the other of them, that there had been taught reprobation, as the direct act of God, although not found in scripture. In regard to those who had not taught the doctrine in this explicit form, it might have been charged as the consequence of what they had taught of another sort. And it must even have been owned by those who denied the correctness of the inference, that the

Arminians who made it were entitled to the opportunity of supporting their charge, before they should be condemned as false accusers of their brethren.

It is difficult to perceive how, on this ground, they could have failed to be supported by the English divines, consistently with the decisions of their Church. Brandt ascribes to them, that the second article underwent a considerable alteration, from what it had been when drafted. For it had been said, that unbelievers will be damned for original, as well as for actual sin: which was struck out at the instance of those divines; lest it should militate against the doctrine of their Church, that original sin is done away in baptism. On the article as carried, two of them were in the affirmative, and two in the negative. Among the latter was the Bishop of Landaff; who explained, as intended of all sorts of men, what is said in the 34th article of his Church; which defines "the offering of Christ once made," to be "that perfect redemption, propitiation and satisfaction for the sins of the whole world, both original and actual." This article appears, indeed, to have occasioned some embarrassment to the English divines; and to have produced a correspondence with their superiors at home. It was probably from a similar inducement, that they exhorted the body to great moderation on the fifth point; which is indeed in direct contrariety to the doctrine of the Church of England, of baptismal regeneration. And even in regard to the first point, they advised, that the doctrine of predestination should not be indiscriminately handled.

Although the author has vindicated the Synod and their President in a single matter; yet he would not be understood, as extending the vindication generally. The intemperate ebullitions of his passions were such, as it would be difficult to find any persons of the present day to advocate. And as to the Synod itself; it is probable, that at this distance of time, its proceedings must be generally looked back on, not only as having been much governed by the then existing state of politics in the Netherlands, and even in England; but as exhibiting effects of the passions of the members generally, not to be reconciled with the requisitions of Christian charity. The correctness of these positions is rested not only on the narrative of Brandt, but also on the accounts of the proceedings sent to the English

Ambassador by the Rev. Mr. Hales his Chaplain, who attended the declarations of the Synod, and by the Rev. Walter Balquaneal, who was a member of it, representing the Church of Scotland. Nevertheless, the Synod seems to have been unduly censured, as to the particulars which it has been thought proper to notice in this place: and they are stated only to show, that the Arminians would have stood on stronger ground, had they rested their cause on the affirmative of the second question. The negative on the first, on the fourth and on the fifth would have been obvious inferences; with which they might have been satisfied, without affirming any doctrine of their own on the first point; but showing, that the predestination spoken of in Scripture related to another subject.

There having been introduced an allusion to the Arminian cause in the Synod of Dort; it was impossible to overlook what was found so much to the purpose of the preceding distinction between Christian faith and philosophical speculation, in Dean (afterwards Bishop) Hall's sermon at the opening of that assembly. The author had entertained the design of extracting the part of the Dean's discourse, which applies: but as the same sentiments are more compressed in a tract of the same excellent person called "*Via media*;" it is judged, that the extract may with equal propriety be made from that.*

In the said tract, Dr. Hall, considering both sides as agreed on fundamentals, urges the King (James I.) to silence controversy on the rest.† And then he goes on thus: "If any man herein complain of usurpation on the conscience and unjust servitude; let him be taught the difference between matters of faith and scholastic disquisitions. Those have God for their

* The historian Brandt, who, however, being of the remonstrant party, may have been biassed, says of this holy man, that he was supposed to have left the Synod, because he foresaw the intemperance of their proceedings. The cause assigned was ill health; in consequence of which, he was excused by his sovereign from further attendance. Besides, in his speech to the states at his departure, he expressed great regret at leaving the Synod; the society of which he described as next to that in heaven: which however may be thought accountable for by the circumstance, that whatever spirit may be supposed to have actuated the body, Dr. Hall found among its members many excellent persons, with whose society he could not but have been delighted. Be these things as they may; his sermon at the opening of the Assembly involves a strong crimination of the spirit of some of their subsequent proceedings.

† It is a strong instance of the deep rooted prejudice of the time, that so good and so wise a man as Bishop Hall thought it justifiable in him, as a Christian minister, to advise the civil magistrate, to the exertion of his authority for the suppression of error in religion.

author; these, the brains of men. Those are contained in the Scriptures, either in express terms or by irrefragable consequences; these are only deduced thence by such crooked inferences, as cannot command assent. Those are for the pulpit; these for the schools. In those the heart is tied to believe; the tongue must be free to speak. In those, the heart may be free, the tongue may be bound." What makes the preceding passage pertinent to the present purpose, is its cautioning against the handling of certain doctrines, as had been done by others on principles which have been compared in this work to the exoteric and isoteric doctrines of the ancients; the truth of the doctrines being dependent on reasonings, which originate in philosophy; and are therefore foreign to the Christian revelation.

Of that new philosophy by which the Calvinistic doctrines are now currently defended, it is said by one of its ablest and most zealous advocates (Dr. Priestley) in his tract on philosophical necessity (sect. 11)—"I do not think the sacred writers were, strictly speaking, necessarians; for they were not philosophers." And yet he quotes sundry passages conformable, as he thinks to the necessarian scheme; attributing them to the devotion of the sacred penmen.*

Independently on the scheme here referred to, the hope is indulged of there having been shown, that there is no ground in scripture for the doctrine of predestination, in the sense in which the word is commonly used; nor for the tenets which are its usual accompaniments. If so, they rest on human conjecture and human reasonings: and the belief of this will be the more confirmed, if it should be proved, as might be done, that they began to be introduced about 400 years after the promulgation of Christianity; from the supposition of aid, in contrariety to a doctrine unsound in its foundation and pernicious in its consequences; but to be disproved, without resort to so desperate an expedient. That the fact, relative to the early Church, is as here stated; was amply confessed by Cal-

* The author believes with Dr. Priestley, that it was no object of the inspired writers, to connect their doctrine with philosophical speculation in any way; but at the same time supposes, that had St. Paul been a decided necessarian, he would never have used an expression so evidently favouring the *αυτεξουσια* of the Greek philosophers, as that of "*εξουσια τε ιδιis θεληματος*" [power over his own will] in 1 Cor. vii. 27.

vin: and if he be correct, the Church, previous to the fifth century, had not found verified what St. Paul affirms of scripture [2 Tim. iii. 16, 17.] that it is "profitable for doctrine, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished to every good work."

APPENDIX.

1. Of Philosophical Necessity.

The author of this work, in the department of it immediately preceding, has had occasion to refer to important changes made in the Calvinistic theory, by its availing of itself of the aid of what is said to be the more modern doctrine of philosophical necessity. It has been matter of surprise to him, that no Calvinist of the old school, so far as is here known, has stepped forward in the beginning; and forbidden the banns of this unnatural marriage. This has not since been done; within the knowledge of him who writes. It is however hoped, that there has been no impropriety, in the stepping forward of one who is not of the family, to pronounce the alliance unlawful.

In doing this, it was explicitly declared, that the question of the truth of philosophical necessity was foreign to the views of the present treatise; which were directed to matters of revelation only. It has however been suggested by subsequent reflection, that there may be a use in a brief examination of the merits of this upstart and intrusive doctrine; still under the declaration, that what shall be advanced ought not to be considered as involving in it the merits of any other argument, which has been handled.

If any man attend to what passes in his own mind; it must be evident to him, that at least he seems to have been endowed by the Creator with a power, by which he fixes his attention on one subject, and refuses it to another; or passes from that to this, by a self-determined direction of his will. If there should be exceptions to this—for instance when the mind is occupied by some extraordinary event either of joy or of sor-

row—it will be no objection to the remark, as applying generally. And even in regard to any such subject, carrying with it an extraordinary pressure; we are conscious of an inward energy, which, if exerted, makes it give way to thoughts of another nature, prompted either by duty or by discretion. It is probable there is no man, who, having never heard or read any metaphysical discussion of the subject, would not pronounce without hesitation, that he is conscious of such a power, the evidence of it being obtained by reflecting on the movements of his own mind.

Mr. Leibnitz seems sensible, that it would be unsafe to his theory, to rest it on consciousness, disengaged from supposed metaphysical fitness. For in his controversy with Dr. Clarke, he writes thus: “We cannot, strictly speaking, be sensible of our not depending on other causes; for we cannot always perceive the causes (they being often imperceptible) on which our resolutions depend. It is as if a needle, touched with a loadstone, was sensible of and pleased with its turning towards the north. For it would believe, that it turned itself, independently on any other cause, not perceiving, the insensible motions of the magnetic matter. A number of great and small motions, internal and external, concur with us, which generally we are not sensible of.” This extract shows, that the prevailing tendency of the advocates of necessity is to appeal, not to consciousness, but to something on which it does not operate.

It is here supposed, that in the controversy on the present subject, much obscurity has arisen from the ambiguous use of the word “motive.” It is that which determines the choice. But there is no necessity that the determiner should be something exterior to the mind; and it may be, that the movements of this are determined by a principle inherent to itself. This sentiment may be illustrated by the following passage from Dr. Clarke, in his controversy with Mr. Leibnitz: “There is no similitude between a balance being moved by weights or impulse; and a mind moving itself, or acting upon a view of certain motives. The former is entirely passive; which is absolute necessity: The other not only is acted upon, but acts; which is the essence of liberty. The motive is something extrinsic to the mind. The impression is the perceptive quality: The doing is the power of self-motion. The con-

founding of the motive with the principle of action is the ground of the whole error; and leads men to think, that the mind is no more active, than a balance would be with the power of perception."

Besides the matter of consciousness already stated, it would seem, that when there is an aim to a certain end, there being two means equally agreeable; we adopt one mean, without any consciousness of a motive to it in preference to the other: which seems a decisive instance of choosing without motive, considered as something distinct from the mind itself. Mr. Edwards, in his celebrated treatise on free will, found himself under the necessity of acknowledging (Part ii. sect. vi.) that there are some cases, in which a man, not finding in himself a preference to one of two ways, gives himself up to accident. Mr. Edwards indeed remarks, and justly, that what men call accident is subject to fixed laws. Still, so far as the will is concerned, it takes a course that finally fixes it on one state of the alternative, in preference to the other; although there was no such preference in the mind itself. For as to the giving up to accident; it is here presumed, that no man will declare himself generally, much less always conscious of any act of the mind to that effect.

From what source then, and by what process, are there deduced reasoning in contrariety to what has been here stated? To the writer of this, it seems the result of men's speculating concerning the perfections of God, and the order of the universe; with a view to the determining of what is fit to be believed of both. Under the influence of considerations resulting from speculations of this description, Leibnitz pronounces, that a man cannot pass from the state of rest to that of motion, without having a reason, although it may be so minute as to escape his observation, for putting his right or his left foot foremost, as the case may have happened. But how did Mr. Leibnitz know this? And notwithstanding his great name, does it not look like what the logicians call a "*petitio principii*," made for no other reason, than its being exacted by his system? It would rather seem, that the man wills the putting forward of one of his feet; not for any reason making the motion of this preferable to the motion of the other; but because the motion of one of them, no matter which, being necessary to the end

in view; it is by an inherent power, that he determines between the two.

Even when we deliberately compare objects which offer themselves to our choice; it would seem, that we are equal to the giving of preference, independently on any reasons which can be assigned by way of motives; and sometimes, even in contrariety to them. Here, however, an advocate of necessity would give the caution, not to estimate the effect of motive by its intrinsic weight, but by the force accompanying it to the mind on which it falls. Is it indeed so? And must there be something in minds themselves, which will occasion a motive to have different degrees of force on different minds; and even on the same mind, at different times? How very unlike to the physical connection between a cause and its effect; to which however there is said to be an exact analogy, between the motive and the act of willing!

But the opposite theory represents, that man is acted on by reasons, just as a weight is acted on by a lever or by a pulley; without any difference between the man and the weight, except that the former is conscious and the latter not so, of the course in which he is propelled. But let us inquire, whether this be consistent with what we know of the effect of motive on act. A man is standing at a certain place, without inducement to move from it, until tempted by some gratification at a given distance, on the right; and by another, in all respects equal, on the left. According to the theory, he would remain immoveable; although ever so much pressed by inclination, to the enjoyment of one or the other. To vary the hypothesis, let the offers be supposed made from stations not exactly to the right and the left; but from angles at an equal degree from right and left respectively. In this case, the man would move in an intermediate line; always keeping himself at an equal distance from the equal objects of his choice; and never possessing himself of either.

It has been remarked, that the arguments for the theory are deduced from topics extraneous to the mind of man. And it is not to be denied, that the subject is attended with difficulty; when seen in the point of view, that connects it with the eternal administration of the moral government of God. But the difficulty is removed, by considering the subject of an antece-

dent eternity, not only in itself but in all its relations, as beyond the conception and interdicted to the curiosity of men. And that this is true in scripture, as well as in reason, it has been one purpose of the preceding disquisitions to demonstrate.

But there has been brought an argument of another kind; grounded on the absurdity of the hypothesis, that the beauty, the order and the harmony of this fair creation has been subjected to what is called the free-will of millions of intelligent creatures, under the influence of so much depraved passion, as we know to be in mankind: which, it is said, would defeat whatever wisdom was intended to be manifested in the design. The answer is, that doubtless this would be the effect; if these wayward wills were let loose, without the superintendence of a divine will; over-ruling them to its purposes, by means of the connection between cause and effect impressed on matter: it being doubtless within the contemplation of the providence of God, what effect the self-determining mind of man would have on nature, in every event which would occur. This may be illustrated by the improvement usually made of that passage in the Psalms—"he maketh the wrath of man to praise him." Men may will what is in opposition to the will of God: known to him beforehand, however, are the designs to which their wickedness will incite them; and he is competent to the accomplishing of his own designs, by adjusting to them all natural objects, in number, weight and measure. This is the view taken of the subject—and that philosophically as is here conceived—by a celebrated poet, when he says,

" And binding nature fast in fate,
" Left free the human will."

But are there no difficulties attendant on the necessarian scheme? There are many and great; of which the most prominent shall be stated.

It overthrows the foundation of moral praise and blame. If a man should have done you some substantial service and an opportunity of a return should offer; however you may comply with the dictates of your understanding, pointing out to you a general fitness and utility in the encouragement of beneficence; yet you surely would not think such a person entitled to the gratitude of your heart. Or if a man have injured you: feel,

if you please, the wrong sustained; but do not aggravate the conduct of the offender, by the supposition of his having wickedly violated the laws of God and man. To take the matter in another point of view; let it be supposed, that you sit as a judge, in the condemnation of a criminal. Doubtless, you are bound by oath and by the public good, to pronounce the sentence which the law inflicts: But what ought to be your feelings, when you consider, that the punishment to be pronounced by you, is but one link in an indissoluble chain, having its beginning in the throne of God; and running through this and every future event, in the destination of the offender? And on the contrary, the uniform tenor of a well spent life, and even the most splendid services to individuals and to the public, are no more a call for esteem or for affection, under the operation of the principles contemplated; then are those objects of outward nature, which are unconsciously made to contribute to our preservation or to our comfort. The sentiment may be applied to domestic life. In the relations between husband and wife, parent and child, master and servant; the theory must be put out of view, before there can be a distinction made between misfortune and crime; or between benefit meritoriously conferred; and that which it did not rest with the party either to withhold or to bestow.

We are told indeed—and this is a conspicuous feature in the celebrated essay of Lord Kaimes—of the discovery made in late ages, of the non-existence of colour; and of the little effect of the discovery, on any transactions in which the colour of body is concerned. But the subjects rest on such different grounds and apply so differently, that there can be no reasoning from one of them to the other. If a dressy gentleman should conceive of his figure in society, as dependent on a certain colour of his coat; or if a lady should conceive the like, of a certain colour of her gown; in these cases, the motive of choice is not at all dependent on the circumstance, that the colour is merely the effect of the configuration of the particles of which the material is composed. The beau and the belle, though taught to apprehend this, would yet perceive, that their persons are not affected by it, in the eye of the beholder. It is not so in the other department; in which the system may be consistent with pleasure on one hand, or with

disgust on the other ; but not with the sense either of virtue or of crime.

There is a still more important difficulty, in the connection of the subject with responsibility. Under the operation of the theory, a man may be sensible of misery ; but surely cannot be conscious of guilt. At least, if he accuse himself of the latter ; it must be, by putting the former for a time out of his mind. This, it is confessed, may be accomplished by that self-determining power, which is here supposed to enter into the more probable side of the question. And there is encouragement to the exercise of the power, when the sinner recollects, that, until death shall have set its seal to his condition, there is room for hope, that he may be of the number of the elect ; which however, without repentance, cannot be. But when he shall have reached the world of spirits ; how he can condemn himself for the rejecting of offers never made, and the defeating of grace never given ; having been placed in circumstances under which it was impossible they should have effect ; or how conscience can aggravate any other species of misery, which divine Omnipotence may be supposed to inflict ; is very difficult to be conceived of. And yet that very circumstance is generally spoken of by Christians of every denomination, as the principal source of unhappiness to sinners, in another state of being.

To him who writes this it is well known, that many an ingenuous Calvinist would confess the pressure of the difficulties mentioned ; but would say, that in the Arminian scheme, he finds difficulties still more pressing. Ought he not then to give a willing ear to considerations intended to evince, that both the schemes are unsupported by the gospel ; so far as they speculate on the eternity of God, or connect his sovereignty and human agency together ? That " there are secret things belonging to the Lord our God," is clearly taught in scripture : And what can more properly be considered as of the number of them, than the subject now in contemplation ?

But it may be said, even on the supposition of the silence of scripture—Shall the active mind of man be excluded altogether from this field of philosophical investigation ? The only answer pertinent to the present design is, that it should at least be under the restriction, of presuming latent error in rea-

sonings, which strike at any of the divine perfections ; or represent human nature, differently from what observation and experience prove of it.

If we take up the subject, as it respects the perfections of God ; it is surely a suitable submission of human reason, to say, that there must be some where a defect in any chain of reasoning, however unable we may find ourselves for the discovery of the weak link, when it terminates in the representing of him as wielding the sceptre of his resistless sovereignty, in order to demonstrate the extent of his power ; in a way which, according to the maxims governing good men—the only way of our forming of any apprehension as to what is to be believed concerning God—is not consistent either with benevolence or with justice.

In the other respect also, as the subject relates to the properties of human nature, under our observation and our experience ; there cannot be truth in a theory, however plausible, that contradicts them. The sentiment may be illustrated, as it applies on another subject. Bishop Berkeley, to whom Mr. Pope ascribes “ every virtue under heaven,” perceiving no necessary relation between an idea, and matter of which it is the image, fell into a track of argument, ending in the disbelief of a material universe. Whoever has perused the disquisitions of that very ingenious and very amiable Bishop, must perceive, that it is not easy to detect the error of his reasonings. But is a man, conscious of his inability to refute them, to acquiesce in the conclusion ? Not at all. Mankind, not excepting the author of the theory and his followers, have always acted in contrariety to it in common life. It contradicts the judgments formed on all the occasions coming before us ; and on which, as there is a call for very little process of the reasoning faculty, there is the less danger of its being led astray.

Bishop Berkeley was led into an hypothesis so extraordinary, by the combination of a pious disposition, with the belief of a theory of the human mind, that had become prevalent in his day ; and some parts of which had not yet been contemplated in all their consequences. But after him came David Hume ; who, from the opposite principle of irreligion, but proceeding on the same theory, struck at the root of all certainty, on religious and moral subjects ; representing man as a mere bundle

of ideas, brought together in accidental association. Dr. Beattie, in speaking of Mr. Hume's representation of human nature, has noticed the compliment paid to Shakespeare—that another order of intelligent beings, without converse with man, might form a conception of him from the writings of that poet: and then the Doctor asks, whether the same or any thing like it can be affirmed, of Mr. Hume's professed delineation of the nature of the same being; which is indeed wide of any knowledge to be acquired of it, from conversation with one another. Such theories may be ingenious; but without considering whether we are able to confute them, it is rational to pronounce, that they cannot be true.

If philosophical necessity be judged by this standard, there seems nothing which can prevent its sinking under the weight of opposite experience and observation. And what makes the writer of this the more lament, that Calvinism should take shelter under the wings of such a useless kind of metaphysics, is his remarking, not only that it is welcome to the minds of many thinking Deists; but that it is apt to be so, in proportion as they find in materialism the same charms to captivate them. As we form our ideas of the perfections of God, by ascribing to him, in the highest sense, what we find excellent in the creature; it is natural to transfer the idea of necessity—that being supposed the most perfect of all schemes—from the universe to its Creator.

Something of the sort seems confessed by Leibnitz, in his pronouncing, that God cannot make two particles of matter, in all respects alike; because each particle must occupy a certain portion of space; and were the two particles in all respects alike, there could be no reason in the divine mind, for placing either particle in the space occupied by it, rather than in that occupied by the other. It might be made a question, whether this Leibnitzian concession, which is indeed an unavoidable result, do not interfere essentially with the distinguishing circumstance of Calvinistic predestination, that it is independent on any thing foreseen in the elect or in the reprobate. For it would seem, according to the scheme of Leibnitz, that there must be as much difficulty in choosing between two such beings, as between two similar particles of matter. But putting this question of consistency aside, there would seem, in the afore-

said position of Leibnitz, something indicating a near kindred between materialism and philosophical necessity.

It is here supposed to be the opinion of Christians generally, that when God created man, he might have withheld the act of his omnipotence. But how this is consistent with what necessity would lead us to think of him, is not apparent. We know, that, among the heathen, the fatalists considered the gods themselves as subject to the decrees of fate. This is mythology; but the principles wrapt up in it were the result of deep thought. The system was consistent: and it is to be feared, that some religious necessarians have adopted it, without perceiving the consequences in which it ends.

The late Dr. Priestley, in his tract on philosophical necessity, seems to have avoided looking on the subject, in the point of view in which it may be thought to intrench on the freedom of the divine mind. He has indeed treated of this, in relation to his opinion of materialism; with which he certainly combined the kindred opinion of necessity. But how far the subject affects the freedom of the divine operation, he has not there inquired. If the writer of this were to reason, according to his own ideas of propriety, from the premises of others; he would be led to the position, that the necessarian scheme must extend to the deity himself. Dr. Priestley, indeed, distinguishes his own necessity from that of the ancients, in the point, that to the latter, even the gods were subject. But under this, may not the very sentiment of what is now called philosophical necessity have been concealed, in the remote ages in which the mythology was framed? It is well known, that this fictitious person, intended to be emblematical of abstract opinion, was born and cradled in Egypt, and not in Greece; in which much of the original symbols was lost or overlooked. But whatever may have been the opinions of the ancient philosophers; we have too many evidences among the modern, that the mixture of necessity and materialism, advocated by Dr. Priestley, has a tendency to the more sublimated philosophy of that kind, denominated from Spinoza.

Mr. Edwards seems to have been less shy than Dr. Priestley, of the bearing of his principles on the present subject. He has spoken of it in this point of view, in the seventh and eighth sections of the fourth part of his Inquiry. In the seventh, he

argues that the operations of the divine mind are not the less free, because they are and must be always directed to ends of the most consummate wisdom: and he quotes Dr. Clarke to the same effect. In the eighth section, he treats of that which is the main point, the choice of the divine mind, in an alternative, in which either side would be consistent with supreme wisdom. Here he throws on those who differ from him the burthen of the proof, that any such alternative can exist: whereas, he ought rather to have taken on himself the proof, that it is impossible. So far as we can judge, it was not essential to the wisdom of the divine workmanship, that in the system which we inhabit, there should be the precise number of planets, which make their circuits round the sun; so that there being one more or one less would have made the system less wise. Supposing it to be as Mr. Edwards states, that, according to Sir Isaac Newton's laws, an atom more or less would have deranged the whole system of the universe: yet it will hardly be affirmed, that the relative positions of the bodies of which the universe is composed might not have been such, as to have conformed to the addition or the substraction of the atom. So in the scale of animal life, another species more or another less would not seem to detract from the general design exhibited: and this instance is the more remarkable, if, as is supposed, some species formerly appearing, have been lost. The subject might be placed in various other points of view: and the application to it of the system of necessity seems to exact a demonstration, that all nature could have been no other, than as we see it. Mr. Edwards particularly takes up the position of Leibnitz, of the impossibility of there being two particles of matter alike. In discussing this point, he goes into many very minute distinctions; which it is less to the present purpose to examine; than to remark, that they imply the application of necessity in this extent; and that therefore there results the importance of every man's seriously considering, before he adopts the sentiment and other sentiments akin to it, how exactly it coincides with the ancient doctrine of fate, exercising sovereignty over the gods; and even how little distant it is from the modern doctrine of Spinoza, who had no other idea of God, than as an energy arising out of the organization and the operations of matter. The mutual rela-

tion of these things was certainly not perceived by Mr. Edwards; or he would have rejected metaphysical necessity, as one of his successors, Dr. Witherspoon, has done; which appears in a quotation already made from him. He doubtless saw the danger: and his hesitation may be an example to the like in others; before they consider Calvinism and necessity as tied together in an indissoluble connection.

Not only is such care necessary, as the subject affects the divine Being; but it is also incumbent, in reference to moral virtue. When Lord Kaimes wrote his *Essay on Liberty and Necessity*, he seemed aware, that the general prevalence of his principles, notwithstanding his comparison of the non-entity of colour, might have an unhappy influence on morals. But he thought he perceived sufficient security against this; in the circumstance, that the system would be confined to the philosophic few. Little was it imagined by this accomplished scholar, that only a few years were requisite, to give an opportunity to philosophic zealots, of applying the wildest theories of philosophy to what they thought the reforming of the affairs of men: and as little did it occur to him, that there would be at this time so great a proportion of civilized society, who would know enough of philosophy, to be misled by the fallacies which it gives birth to; without that sufficient knowledge of it, which might correct them. But independently on this, what a strange opinion of the divine wisdom must be possessed by the man, who supposes, that God has subjected the species to the influence of certain principles; and made them conducive to public and private happiness, by a salutary deception; but has not screened the falshood from the discerning eyes of the philosophic few! We approve and disapprove of actions of ourselves and others, on grounds of a moral nature; and not at all connected with, or rather in contrariety to any notions, which the theory of necessity suggests. That we should do so, is confessed by Lord Kaimes to be necessary to the virtue of, at least, the mass of the human kind. But it seems presumed of the great contriver of the drama of human life, that he had not the sagacity to reserve to the close of it a secret, which is interwoven with the whole plot; and necessary for the conducting of it to a prosperous issue.

When the *Essay* of Lord Kaimes was first published in Scot-

land, many religious persons of the established Church of that country were much offended at the threatened injury to morals, in the resting of them on deception. And when the Essay came to the knowledge of President Edwards, who, about the same time, had interwoven the two systems of Calvinism and Necessity, in the treatise which has been referred to; he made some strictures on the other performance, designed to show wherein it differed from his scheme; and especially in the point here contemplated. Like a religious man, he shows himself averse to the idea of salutary deception, and of virtue founded on it: and to make it appear, how distant himself and Lord Kaimes were in that particular, he refers to his "Inquiry," part iv. sect. 4. The diversity is manifest; but on which side, there is the most strict deduction from the premises held in common, may be made a question.

In the said section, Mr. Edwards undertakes to disprove the position, that "it is agreeable to common sense, and the natural notions of mankind, to suppose moral necessity to be inconsistent with praise and blame, reward and punishment." And he brings two arguments to the purpose.

The first is, in substance, that the mass of mankind, under the government of common sense, and not perplexing themselves with the metaphysical distinctions of philosophy, look for no further liberty, than that which is opposed to constraint. So that if a man act from his own will and not from the compulsion of another, they praise or censure, without concerning themselves with the inquiry, how far the will itself is free from influence.

But when we speak of the dictate of the common sense of mankind; we should suppose to be fairly before that faculty the subject, on which it is said to speak. Otherwise, what we call common sense may be no more than common ignorance. Young people, until better informed, take the sun and moon to have flat surfaces: and the world itself was taken by all its inhabitants for many ages, and is now taken by many nations, to be an extended plain; with the sun and the moon revolving round it. Yet these apprehensions will hardly be called the dictates of common sense. It is certainly the case, as Mr. Edwards states, that children and common people look no further for the ground of merit or of demerit in action, than that

it should be from the will or intention of the agent. But the question should occur—Is not this from the supposition of spontaneity; although they may not have heard of that or of any kindred name, invented by philosophy? And were they told and to give credit to metaphysicians for a sentiment, that the will itself is acted on by causes over which the agent has no control; would they not then think him as little the subject of praise or blame; as a weight moved by a pulley or by a lever? It is here supposed, that such would be the result.

The second argument is, that if the common sense of mankind were to withhold praise and blame from actions, because of moral necessity or impossibility; the nearer any action should approach to this, the less cause of praise or of blame would there be attached to it: whereas the contrary appears in men's being always disposed to commend a virtuous action the more highly, and to condemn a vicious action the more severely, because of their respectively issuing from the natural, the habitual and the confirmed dispositions of the doers of them.

But there should be a distinction taken between esteem and disesteem on one hand; and praise and blame on the other. We certainly esteem or disesteem a man the more, for the ease with which his desires center in what is virtuous, or for his uncontrollable propensity to vice; but we are so far from thinking him the subject of praise or blame, proportionably to such a characteristic; that we praise him the more for a virtuous action achieved at the expense of the resistance of strong natural propensity; and we blame him the more, for his being ensnared into evil practices, in violation of amiable tendencies to their opposites. In the case which Mr. Edwards supposes, of a man whose injurious conduct should proceed from an haughty and malicious disposition; although we should the more reprobate his character on that account; yet we should not think of it, as giving the more cause of blame and punishment. And the reason why we should conceive of any blame to lie or of any punishment to be deserved, is, that the party is possessed of counteracting principles; by which, but for his own delinquency, his evil propensities might have been checked. A wolf, a viper, or any other mischievous animal may be an object of our dislike; but cannot be of our blame; because we

suppose him to act according to the law of his nature, and without a controlling principle. And the like would be our estimate of the haughty and malicious man supposed by Mr. Edwards; if we knew him to be, as much as the other animals referred to, under an impulse that is unavoidable and uncontrollable.

From the premises it is here concluded, that Lord Kaimes, with a consistency from which Mr. Edwards, however generally consistent, was caused by his piety to revolt, was right, according to the principles entertained by both, in the point of a delusive sense of liberty and of its being the foundation of moral praise and blame. It is true, that the learned judge, perceiving the offence which his doctrine gave; and which was the greater because his station required a membership of the established Church of Scotland, made it an object to allay the dissatisfaction in a subsequent edition of his essay: for he explicitly relinquished his alarming position; and, in favour of the principles of his performance thus purged, he quoted passages from the works of sundry Calvinistic divines; and among them, from the Inquiry of Mr. Edwards, then recently published and become an object of attention. How far the peculiar situation of his Lordship and how far the love of virtue generally ascribed to him and not contradicted by any viciousness of conduct, may have operated in the change, is not here made a matter of investigation. To him who writes, it appears, that the ground remains, on which the offensive principle was a superstructure. Nor is there any thing to guard against the consequent mischief; except the position, strongly insisted on, that however men may reason for necessity in their closets, they will carry nothing of it with them, into their conduct. Even in stating this, Lord Kaimes goes on grounds directly contrary to any which could have been admitted by Mr. Edwards, as a religious Necessarian or Calvinist. For the former has represented the Deity, as providing against the consequences of the belief of necessity, by instincts tending to the practice of what is right; and too powerful to be controlled by the feeble effort of speculative opinion. Thus the very principle of the retraction leaves the original sentiment in full force, so far as the present subject is concerned. If Dr. Priestley be correct, in ascribing the combining of philosophical necessity

with Calvinism to Mr. Edwards; it is a singular coincidence of circumstances, that while he was employed in this work, a gentleman, who, to all appearance was an unbeliever in Christianity, was aiming a blow at it under the cover of that necessity; and afterwards called in the treatise of Mr. Edwards to his assistance. This is a consideration, which tends to confirm the sentiment here sustained, of the unsuitableness of the alliance.

These are the ideas of the author, on the subject of philosophical necessity. The use contemplated in the recording of them, is the inducing of a suspicion of the validity of Calvinism; on account of its thus having recourse to a weapon, which, if not forged on the foreign anvil of infidelity, has at least been polished by its hands. Were Calvin to make his appearance at the present day, he might reasonably demand to be informed, what relation there is in these remarks on philosophical necessity, to the system left behind him in his *Institutes*; gloomy and ill founded, as is here conceived; yet consistent in itself, ably supported and expressed with admirable latinity. The acknowledgment would be made, that there is no necessary relation between the two. But to prove that there has been a change in the system, reference would be had to modern Calvinistic writers, the most noted for their talents and for their learning. And this is, in itself, a reason for the suspicion, that although the appeal is still made "to the law and to the testimony," there is not so much confidence in their aid, as when these were thought the only ground, which there was occasion to have recourse to.

An Account of the Labours of the Missionaries in Pennsylvania, sent by the Society for Propagating the Gospel in Foreign Parts. From Humphrey's Account of the Society.

PENNSYLVANIA was settled by people of several European nations, by Swedes and some Dutch first, afterwards by the English and French. The first English settlers here were

Quakers, above 2000 of which went over from England at once, with Mr. Penn, the proprietary; but since that time, great numbers of persons of other principles in religion have settled themselves there; not to avoid any violence at home, but to improve their fortunes in those parts. The English were much the most numerous inhabitants, and Quakerism the prevailing opinion. Mr. George Keith, who resided here, says, according to the best computation he could make, above 1500 men and women Quakers, used to come to their yearly meetings, at Philadelphia, from the adjoining country, and from East and West-Jersies, in the year 1689.

But soon after, in the year 1691, there arose a breach between a party of Quakers who joined with Mr. Keith, in opposing some of their errors (especially their notion of the sufficiency of the light within every man to salvation, without any thing else), and another party that joined with Mr. Thomas Lloyd, then Deputy Governor of the country, and a great preacher among the Quakers. Upon this breach, all the meetings in these provinces were broken, and each party sat up separate meetings, upon account of such different principles in religion, and especially with regard to that notion, of the sufficiency of the light within every man. One party, called the Keithian Quakers, judged this a tacit rejection of the written word of God, and of the sacraments, and tending, at least, to set up deism. They divided therefore from the Foxian Quakers, and, in the year 1694, there were fifteen meetings of these separatist Quakers in Pennsylvania and the Jersies.

The Swedes and Dutch settled in this province, had some ministers among them, but the English had none till the year 1700; when the Rev. Mr. Evans was sent over to Philadelphia by Bishop Compton. But after the Church of England service began to be performed, a very numerous congregation attended the public worship, consisting chiefly of great numbers of persons who, a few years before, had separated from the Foxian Quakers, and now joined entirely with the Church of England members. They increased so fast, that in two years time there were above 500 persons who frequented the Church. They petitioned his late majesty, king William, for some stipend for their minister; and his majesty was pleased to allow 50 pounds sterling to their minister, and 30 pounds to a

schoolmaster at Philadelphia. The people have several times made application for some salary to their minister from this society ; but never had any : because there were many poorer settlements in this country, which claimed the society's help.

The Rev. Mr. Evans being thus supported by the royal bounty, and the liberal contributions of his hearers, was very diligent in the discharge of his duty, and through God's blessing very successful. A great number of persons of various opinions, not only in Philadelphia, the metropolis of this country, but of the adjacent parts, began to see their errors, and embraced the Church of England worship. The frequent resort of people of the better condition, from all the remote parts of the country to that capital town, gave them an opportunity of hearing Mr. Evans, and being informed in the doctrines of the Church of England. A hearty love and zeal for religion spread so wide, that there arose soon, several congregations, in other parts of the country ; Mr. Evans was forced to divide his labours among them, as often as he conveniently could, till they might be formed into proper districts, and have ministers sent over to them.

He went frequently to Chichester, Chester, and Concord, to Montgomery and Radnor, each about 20 miles distant from Philadelphia ; and to Maidenhead, in West-Jersey, 40 miles distant. This travelling was both fatiguing and expensive, yet he frequently visited these places, being determined by all means, to lose none of those he had gained. But Montgomery and Radnor, next to Philadelphia, had the most considerable share in his labours.

Mr. Evans used to preach two evening lectures at Philadelphia, one preparatory to the holy sacrament, on the last Sunday of the month ; the other to a society of young men, who met together every Lord's Day, after evening prayer, to read the scripture, and sing psalms ; Mr. Evans was always present at these meetings, unless hindered by some public service, and used to read some select prayers out of the Church liturgy, and preached upon subjects suitable to an audience of young men. There arose an unforeseen advantage from these lectures ; for not only the young men who designedly met were improved, but a great many young persons, who dared not appear in the day time at the public service of the Church,

Quakers, above 2000 of which went over from England at once, with Mr. Penn, the proprietary; but since that time, great numbers of persons of other principles in religion have settled themselves there; not to avoid any violence at home, but to improve their fortunes in those parts. The English were much the most numerous inhabitants, and Quakerism the prevailing opinion. Mr. George Keith, who resided here, says, according to the best computation he could make, above 1500 men and women Quakers, used to come to their yearly meetings, at Philadelphia, from the adjoining country, and from East and West-Jersies, in the year 1689.

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The Swedes and Dutch settled in this province, had some ministers among them, but the English had none till the year 1700; when the Rev. Mr. Evans was sent over to Philadelphia by Bishop Compton. But after the Church of England service began to be performed, a very numerous congregation attended the public worship, consisting chiefly of great numbers of persons who, a few years before, had separated from the Foxian Quakers, and now joined entirely with the Church of England members. They increased so fast, that in two years time there were above 500 persons who frequented the Church. They petitioned his late majesty, king William, for some stipend for their minister; and his majesty was pleased to allow 50 pounds sterling to their minister, and 30 pounds to a

schoolmaster at Philadelphia. The people have several times made application for some salary to their minister from this society; but never had any: because there were many poorer settlements in this country, which claimed the society's help.

The Rev. Mr. Evans being thus supported by the royal bounty, and the liberal contributions of his hearers, was very diligent in the discharge of his duty, and through God's blessing very successful. A great number of persons of various opinions, not only in Philadelphia, the metropolis of this country, but of the adjacent parts, began to see their errors, and embraced the Church of England worship. The frequent resort of people of the better condition, from all the remote parts of the country to that capital town, gave them an opportunity of hearing Mr. Evans, and being informed in the doctrines of the Church of England. A hearty love and zeal for religion spread so wide, that there arose soon, several congregations, in other parts of the country; Mr. Evans was forced to divide his labours among them, as often as he conveniently could, till they might be formed into proper districts, and have ministers sent over to them.

He went frequently to Chichester, Chester, and Concord, to Montgomery and Radnor, each about 20 miles distant from Philadelphia; and to Maidenhead, in West-Jersey, 40 miles distant. This travelling was both fatiguing and expensive, yet he frequently visited these places, being determined by all means, to lose none of those he had gained. But Montgomery and Radnor, next to Philadelphia, had the most considerable share in his labours.

Mr. Evans used to preach two evening lectures at Philadelphia, one preparatory to the holy sacrament, on the last Sunday of the month; the other to a society of young men, who met together every Lord's Day, after evening prayer, to read the scripture, and sing psalms; Mr. Evans was always present at these meetings, unless hindered by some public service, and used to read some select prayers out of the Church liturgy, and preached upon subjects suitable to an audience of young men. There arose an unforeseen advantage from these lectures; for not only the young men who designedly met were improved, but a great many young persons, who dared not appear in the day time at the public service of the Church,

for fear of disobliging their parents or masters, would stand under the Church windows at night and hearken: at length many of them took up a resolution to leave the sects they had followed, desired baptism, and became steadfast in the communion of the Church. Several accounts from Mr. Keith and Mr. Talbot acquaint that Mr. Evans baptized, in Philadelphia and the adjoining parts, above 800 persons. The Welsh people of Radnor and Montgomery, stirred up by his preaching, addressed the Bishop of London for a minister who understood their language; representing, that a very considerable number of Welsh people in those towns and neighbouring parts, who had been bred up members of the Church of England, were here unhappily fallen into Quakerism, for want of a minister; as being disposed to follow that, rather than to have no form of religion, and who were ready to return back to the Church of England.

In the year 1707, Mr. Evans came to England upon private concerns. During his absence, the Rev. Mr. Rudman, a worthy Swedish clergyman, who had officiated among his countrymen in those parts for several years, took care of his cure in Philadelphia. Mr. Evans returned to Philadelphia, and continued as before very diligent in his duty. He used to preach sometimes at Hopewell, in West-Jersey, 40 miles distant from Philadelphia, where the people were exceeding desirous of having the Church of England worship settled; and only upon hopes of obtaining a missionary from the society, had, with considerable expense, built a Church. He visited also Apokimony, 65 miles distant from Philadelphia; and a new settlement called Parkeomen, situate on the river Schoolkill; he baptized many persons here, particularly a whole family of Quakers, to the number of fifteen. He afterwards returned to England upon account of some family concerns.

In the year 1716, Mr. Evans resolved to go once more abroad, and the cure of Oxford and Radnor, Welsh settlements, being then vacant, the society appointed him missionary there. He undertook that cure for two years, and discharged it with diligence, to the great advantage of the people, and much to his own credit. He was afterwards invited to Maryland, to a Parish there, but soon after died; with this general character, that he had behaved himself as a faith-

ful missionary, and had proved a great instrument towards settling religion and the Church of England in those wild countries.

The people of Chester county showed a very early zeal to have the Church of England worship settled among them. This county is so called, because most of the first inhabitants of it came from Cheshire, in England. Chester, the chief town of the county, is finely situate on the river Delaware, at that place three miles over; the road for shipping here is very commodious and safe, and so large, that a royal navy might ride there. The people here were stirred up by Mr. Evans's preaching, to engage in building a Church. They erected a very good brick fabric, one of the neatest on the continent, and completed it in July, 1702, at the sole expense of private subscriptions of the Church members. It was opened on St. Paul's day, and therefore called St. Paul's, and Mr. George Keith preached the first sermon in it. The society appointed the Rev. Mr. Nicholls missionary in 1703; he acquainted the society in 1704, that he found the people very well inclined to the Church of England, and recommended them earnestly to the society's care, on account of their good disposition, though they had not any fixed minister till now. The people made a subscription of 60 pounds a year towards Mr. Nicholls's support, and became very regular and constant at divine worship. Mr. Nicholls said, he did not want a considerable congregation at his first arrival, notwithstanding his being seated in the midst of Quakers, and ascribes this advantage to the industrious preaching of the society's itinerant missionaries, the Rev. Mr. Keith, and Mr. Talbot, who had prepared the people very much by their labours.

Mr. Jasper Yeates, and Mr. James Sandelands, two worthy gentlemen of this place, deserve particular mention here; they were the principal promoters of the building this Church; Mr. Thomas Powell gave also a valuable piece of ground for the minister's garden, the parishioners contributed the rest; and as soon as the outside was completed, the inside was beautified, mostly at the expense of those who frequented it; and adorned with decent furniture, a handsome pulpit, and pews. Mr. Nicholls continued here with good success in his labours, till about 1708, at which time he removed to Maryland. The

Rev. Mr. Ross came from Newcastle, and officiated here upon the people's desire. He was very industrious in his ministry, and acceptable to the people. He moved the society to send some good books here, to prevent the people's continuing in unsettled notions of religion; and said, he was much concerned to observe, in his travels up and down the county, that there were variety of books sent and placed in almost every Quaker family, especially Barclay's Apology, to fortify the people in their errors, and furnish them with arguments against the faith; whereas, in the houses of the Church people, few or no books were to be seen. Upon which the society have since sent quantities of Bibles, Common Prayers, and Devotional Tracts, to be dispersed among the people. However, the society did not continue Mr. Ross at Chester, though he behaved himself entirely to their satisfaction, but directed him to remove to Newcastle, where he was first appointed; and sent to Chester the Rev. Mr. Humphreys, their missionary. He used great diligence in the serving all parts of his cure, and gained the love and esteem of his parishioners. There were at that time but very few missionaries in that province, and being obliged to divide themselves among eleven or twelve congregations, they had more than employ sufficient. The Church at Chester continued in a flourishing condition during Mr. Humphreys's residence. He used to preach once a month at Chichester, a town of note, where the people had built a convenient chapel, upon his persuasion and promise to attend them once a month. It is distant four miles from Chester, and there is a legacy left by Mr. Jeremiah Collett to the minister of Chester, to preach four times a year there. This chapel is very convenient for aged people, youth, and servants (who cannot go so far as to Chester), to come to hear divine service. Mr. Humphreys had a congregation generally of about 150 people. He used also once a month to visit the small neighbouring town, Concord, where he had a good number of people for his hearers; who have since, for the more decent performing of divine worship, built a little Church. Mr. Humphreys continued very diligent in the care of these three places; but by reason of the fatigue of visiting several congregations, contracted many indispositions and severe sicknesses, which engaged him in heavier expenses than

the society's salary and the people's contributions would support ; he was invited to Maryland by some friends, where he could have a better provision, which he accepted ; not only with the society's leave, but also with an allowance of a gratuity of 30 pounds beyond his salary ; on account of the hardships he suffered in his mission, and of his good behaviour during his being employed. These three Churches are now without a minister, but the society have agreed to send them a missionary as soon as conveniently may be.

Oxford and Radnor, two Welsh settlements, were first visited by Mr. Evans from Philadelphia, and the people having been members of the Church of England, when they were transplanted from Wales hither, were desirous of having that form of worship fixed among them again. By his occasional sermons, and the visits of other clergymen, the people of Oxford were encouraged to build a neat and convenient Church. The congregation consisted chiefly of the younger people, and the whole town composed about 20 families ; they not only built a Church, but subscribed also 20 pounds a year to their minister, in money and country produce. The people of Radnor also petitioned for a minister ; and the society appointed the Rev. Mr. Club missionary to Oxford and Radnor, two towns, being about 20 miles distant from each other. He arrived there in 1714. The inhabitants of both towns received him with great kindness, as being well known to them before ; during his being schoolmaster at Philadelphia. The people at Radnor, especially, were very thankful to the society for having being pleased to consider their wants, and renewed their promise of giving him their best assistance, and presently after his arrival, heartily engaged to build a handsome stone Church, which they have since performed. Mr. Club was very earnest in all parts of his ministerial office, and very successful in his labours, and happy in engaging the love and esteem of all his people. But the cure of these two Churches engaged him in great fatigue, not only on account of the distance between the places, but because of the extremity of the weather, whether hot or cold. Mr. Club contracted so many indispositions by his labours, as put an end to his life, in 1715. The people were so sensible of the difficulties he underwent, that after his death, the Church-wardens of the parish wrote thus to the

society: "Mr. Club, our late minister, was the first that undertook the cure of Oxford and Radnor, and he paid dear for it; for the great fatigue of riding between the two Churches, in such dismal ways and weather as we generally have for four months in the winter, soon put a period to his life."

Both towns wrote again to the society, requesting another missionary; the society wrote a letter, exhorting them to consider on some proper means among themselves for making sufficient allowance for a minister to reside constantly among them. In answer to this they assured the society, "they were heartily disposed to do their best; but at present their circumstances would not do great things. They were at present but poor settlers, who had newly settled land backwards in the wilderness, and had not yet so much as their own habitations free from debts: that indeed they had built Churches, in hopes of having ministers from the society; and had thereby so much incumbered themselves, that it would be some years, in all probability, before they could clear that debt."

The society were desirous this good disposition of the people should not be disappointed; and in 1718, appointed the Rev. Mr. Wayman their missionary at Oxford and Radnor. He entered upon his ministry among them with diligence, and the people continued their zeal for the Church service. The inhabitants of Oxford purchased a house, orchard, and 63 acres of land, for the use and habitation of the minister; and the people of Radnor have obliged themselves to contribute 40 pounds proclamation money of that country, yearly, towards the support of a minister to preach to them in Welsh, their native language; because many of them do not understand English. Several accounts have been sent the society, that Mr. Wayman is very careful in all parts of his duty; and that he extends his labours to several other places, on the week days, when he can be spared from his own immediate charge; particularly that he hath often travelled to Conestego, about 40 miles beyond Radnor, and baptized there and elsewhere above 70 children in one year. Mr. Wayman hath acquainted the society, that the members of the Church increase continually; that there is a congregation at Whitemarsh, about ten miles distant from Oxford, who are very desirous of a minister, and have, for the decent performance of divine wor-

ship, erected a goodly stone building. Mr. Wayman continues in this mission with good success.

The inhabitants of Apoquiminy were so zealous as to build a convenient Church, about the year 1705, long before they had any settled minister. They used to be sometimes visited by the Rev. Mr. Sewell, from Maryland, and by Mr. Crawford, the society's missionary in Dover Hundred. They applied to the society for a missionary, and the Rev. Mr. Jenkins was appointed to that place. Upon his arrival he found the people much scattered in their settlements, and Newcastle town, which was then vacant, being settled closer and more commodious, he officiated there for some time at first; but soon after, by directions from the society, returned to his own cure of Apoquiminy. However, during his stay at Newcastle, he was not neglectful of his duty. At his return to Apoquiminy, in 1708, he soon drew together a large congregation of about 200 persons, who were, for the most part, very constant hearers. He had thirteen communicants the first time he administered the Lord's supper. He wrote to the society, "that the people grew so earnest in religion, that above 20 persons had discoursed with him in order for their due instruction, and were preparing themselves against the next administration of the Lord's supper; and also, that a great many grown persons were preparing to receive holy baptism, and that he hoped soon to be able to send over a joyful account of his farther success in his labours." But five months after he died; and was exceedingly regretted by all who were acquainted with his merit, and especially by his parishioners. The vestry of his parish wrote thus concerning him to the society; "he died, to our unspeakable grief and loss, and we must do that justice to his memory, as to assure the honourable society, that he behaved himself in all respects, both as to his doctrine and life, as became the sacred character he bore; and God did so bless his labours here, that before he died, he saw our Church in a flourishing condition." They conclude their letter, praying the society to send them another missionary.

The society did not send a missionary thither for a considerable time, on account of being engaged to support other missions to the extent of their fund: however, the people were not quite destitute; they were occasionally visited by

the Rev. Mr. Byork, a Swedish minister, who came from Christina creek, on Delaware river, to perform divine service once a month. They were visited also by the Rev. Mr. Club, but oftener by Mr. Ross, from Newcastle, and by some other missionaries. But the clergy there, in the year 1715, with much earnestness, represented to the society that the state of several places in that province was deplorable. Many Churches which were once filled with considerable numbers of communicants, whose early zeal had led them, though poor, to erect those decent structures for the service of God, and at some of them to build commodious houses for the reception of their ministers, were, through a long vacancy, by the death or removal of the missionaries, quite desolate; and great opportunities were given for the sincere members of the Church to be seduced to errors; especially the people of Apoquiminy, and of all Bucks, Kent, and Sussex counties. They assured they had done the utmost they could, in their circumstances, to keep those congregations together; by dividing the care of them among themselves, and visiting them sometimes on week-days, and baptizing their children, and instructing their youth; but the great distance from their fixed cures, rendered the service out of measure difficult.

The society, moved with this representation, sent the Rev. Mr. Merry missionary to Apoquiminy; but upon account of some difficulties in the mission, he did not settle there, but after a short stay in those parts, returned to England. The Rev. Mr. Campbell was afterwards sent missionary, but he is gone from this mission to Brookhaven. And the society have this last year appointed the Rev. Mr. Hacket missionary hither, and conceive good hopes, from the very ample testimonials he brought them of his good behaviour, that he will answer the intent of his mission.

Newcastle, the capital of the county of that name, is finely seated, standing high upon the Delaware; this county is the uppermost of the three lower, Newcastle, Kent, and Sussex, which run 120 miles along the coast, and are about 30 miles deep towards Maryland. These counties comprehend all the marshes on the great Bay of the Delaware, as commodious and fertile as any in the world. The town was first built and inhabited by the Dutch, and called Amstel, from that river

which gives a name to Amsterdam in Holland. It is a large place, containing above 2500 souls. The Rev. Mr. George Ross was appointed missionary hither by the society, in the year 1705; he was received with great kindness by the inhabitants, and had a very regular congregation; not only the people of the town, but a considerable number of the country people, though they lived a good way off the town, some above twelve miles, yet they seldom missed coming to Church, when there was no sermon in the country. The congregation hath continued still increasing through Mr. Ross's assiduous care; he extended his labours farther, to the Churches at Apoquiminy, and at Whiteclay creek; the latter, indeed, is reckoned as a chapel of ease to his own Church, the other a distinct cure. When Apoquiminy had no missionary, he used to preach on two Sundays at Newcastle, once a month at Apoquiminy, and once at Whiteclay creek. This truly was very painful service, but he performed it with a willing mind and good success. Sometimes, however, he did represent to the society, that the people at Newcastle seemed to lay claim to all his service, and to take it somewhat amiss when he was employed abroad on Sundays; and adds, *I would not willingly disoblige them, nor yet see, if I could help it, the Church at Apoquiminy, which is as frequent as that at Newcastle, quite destitute and forsaken.* Indeed, the people at Newcastle have, from the beginning, showed a due regard to their worthy minister, and subscribed voluntarily to him, about 48 pounds per annum, and some other benefactions have been made to the Church. Particularly, Mr. Richard Halliwell, a gentleman of piety and honour, made a bequest as follows: *Item, I give and bequeath unto Emanuel Church, standing upon the Green, in the town of Newcastle, the sum of 60 pounds, it being due to me over and above my subscription towards building thereof. Item, I also give and bequeath all my marsh and plantation, situate near the broad dyke of the town of Burlington, containing and laid out for 67 acres of land and marsh, together with all the houses and orchards, and other improvements, to the proper use and behoof of the minister that from time to time shall serve the said Emanuel Church, for ever.* This so signal a benefaction, by a gentleman who had in his life time so generously contributed towards building this Church, deserves a grateful record in

these papers. St. James's Church, at Whiteclay creek, is the other branch of Mr. Ross's cure. The frame of this Church was raised in 1716, situate about 10 or 11 miles from the town of Newcastle. It is made of wood, in length 32 feet, in breadth 22, and stands upon a rising ground not far from that creek, whence the hundred where the Church stands borrows its name: it is as fair an oratory as any not built of brick in that government; but the rise of this Church may more peculiarly be ascribed to a worthy gentleman, Mr. James Robinson, who lived there, and took great pains to promote the building, contributed himself very handsomely, and afterwards endowed it with ten acres of glebe land for ever. Mr. Ross hath continued in this mission until the present time, irreprovable in his conduct, and very diligent in his labours; which he hath not only employed in his own parish, but in several other places occasionally, and very much to the satisfaction of the people where he officiated. He hath been particularly serviceable in visiting the congregations in the two lower counties of Kent and Sussex, when they had no resident ministers. A little lower I shall give some account of his labours in those places.

The two lower counties of Pennsylvania, Kent and Sussex, had very early care taken of them by the society. The country is very fruitful, but not so well planted as others. The families are not settled together in towns, but live in scattered plantations. There are in these counties many tracts of excellent land, which tempt the inhabitants to fix in such separate dwellings. Dover is the capital of Kent county, but very thin of houses, containing not above 40 families. The people showed a very earnest desire of having the Church of England worship set up among them, and the society appointed the Rev. Mr. Crawford to be missionary at Dover, in the year 1704; he entered upon his ministry with good success, and gained from persons of repute, the character of an ingenious and acceptable man. The people began soon to be zealous to build a Church for divine worship, and in about three years raised a very decent fabric. Soon after Mr. Crawford's coming among them, not only the masters of families brought their children to be baptized, but many grown persons, who once had prejudices to the Church, desired and received baptism; in

about two years time Mr. Crawford baptized above 230, young and old, in his own appointed cure, besides many others in places which were not within his charge. He was very constant in his labours, and did not confine them to Dover town, and the adjacent parts, but preached up and down the county, which is above 50 miles long at several places. His general audience was from 50 to near 200 persons, and he ordinarily had between 30 and 40 communicants. The people at his first coming among them were very ignorant; insomuch that he informs, not one man in the county understood how the Common Prayer Book was to be read; and he was forced to instruct them privately at home, in the method of reading the liturgy: for the more general instruction of the people, he used to preach one Sunday at the upper end of the county, another at Dover Church, and a third at the lower end of the county. He used to catechise the children all the summer long, before sermon, but not in the winter. The people improved much, became serious and grave in their behaviour at Church, and brought their children very regularly for baptism; though a great many of them were Quakers' children, or had been Quakers themselves. He was also invited by the people of Sussex county to come and preach among them, which he did at captain Hill's house, in Lewis town, and at other places. The people of this county also were of a religious disposition. They soon after wrote a letter to the Bishop of London, desiring a minister, and promised to allow him all their present circumstances would permit; and farther, to show their hearty zeal, they began to build a Church, which they have since finished, and have, by many other instances, approved themselves a worthy people. Mr. Crawford acquainted the society that Bibles, Common Prayer Books, and books of instruction and devotion, were much wanted; for there were about 200 persons who attended the public worship who had none, and made application to him for some; because there were but few to be purchased there, and those which could be got were too dear for them to purchase. The society sent a quantity of Bibles and Common Prayers to be distributed, but Mr. Crawford came to England soon after upon some family affairs, and continued here.

Upon this account the people of these two large counties

continued some years without a resident minister. However, in the mean time they had the advantage of some visits from the society's missionaries, especially from the Rev. Mr. Ross, as I observed above. In August, 1717, colonel William Keith, the governor, resolving to visit the lower counties, the Rev. Mr. Ross, missionary at Newcastle, was invited by the governor to accompany him. Mr. Ross very readily embraced this kind invitation; hoping, by this opportunity, to make himself acquainted with the state of the Church there, and in some measure supply its present wants by his ministry. He embarked with the governor and several other gentlemen at Newcastle, and set sail for Lewis town, in Sussex county, which lies upon one of the capes of the river Delaware, and in two days arrived there. On the 7th of August he preached before the governor and justices of the county, in the courthouse of the county, and had a very numerous audience of the people, who appeared very serious, and desirous of the sacraments of the Church, and he baptized that day 30 children which were brought to him. On the 9th day of the same month Mr. Ross preached again before the governor and other gentlemen, had a large audience of the people, and baptized 21 children. On the 10th the governor left this place in order to go to Kent county. Mr. Ross sat out before him to a place of worship about 16 miles from Lewis town; it is a small building, erected by a few well disposed persons, in order to meet together there to worship God. Mr. Ross preached once here, and baptized 25 children, and several grown persons. On the Sunday following, August the 11th, he preached to a very large congregation in the upper parts of this county, where the people had erected a fabric for a Church, which was not quite finished. Here he baptized 26 children; so that the whole number of the baptized in one week's stay among this people, amounted to 102. Mr. Ross observes thus to the society: "By this behaviour of the people, it appears plainly they are truly zealous for the Church of England, though they have had but few instructions from some clergymen passing through these parts, and some visits from the Rev. Mr. Adams, in Maryland." As the governor returned home through Kent county, Mr. Ross attended him, and preached before him and the magistrates on the 14th of August; he had a very full con-

gregation, and baptized 13 children, and one grown person. In April following Mr. Ross resolved to make a second visit by himself to the people of Sussex county; he was so much pleased with his former success among them, that he was desirous to improve farther the good disposition of the people. He went to Sussex county, continued there six days, preached on every one of them at different places, and baptized above 100 persons, seven of whom were of an advanced age. Lastly, he opened there a new Church which the poor people had built, notwithstanding so great a discouragement as their having no minister.

Mr. Ross sent this account of his labours in these two counties to the society in form of a journal, and the missionaries of this colony made a full representation of the state of the Church in those parts. The governor was farther pleased to write a letter to the society, and to transmit several applications made to him by the Clergy, relating to the Church affairs, and a copy of the above-named journal of Mr. Ross. His letter runs thus: "According to my duty, I presume to lay before you the applications of your missionaries, the Clergy of this province and neighbourhood, to me, relating to the Church here; as also a copy of the Rev. Mr. George Ross's journal of his services done in the counties of Kent and Sussex. It is great satisfaction to me that I can assure this venerable board, of the great pains and diligent care which the reverend gentlemen within named take in all the parts of their ministerial function; and herein I cannot but in justice particularly recommend Mr. Ross's capacity, pious and exemplary life, and great industry, to your favourable notice and regard. But I must observe, that the duty here daily increases at such a rate, and the labourers are so few, that without your pious and immediate care to relieve and supply this languishing but valuable branch of the Church, all our endeavours will be to no purpose."

The society were very much affected with these representations of the Clergy, and especially with the governor's letter; and resolved that a missionary should be sent to Sussex county; and soon after appointed the Rev. Mr. Becket missionary at Lewis town.

Lewis, the capital of Sussex county, is a handsome large town, standing on the lovely bank of a river, between the

town and the sea, which makes the harbour; about 140 miles distant from Philadelphia. Mr. Becket arrived here in 1721, and entered upon the duties of his mission with great diligence; he was obliged to divide his labours between three places. He resided at Lewis, but officiated alternately at one place, eight miles distant, and at another 25 miles distant from Lewis. He had a considerable number of inhabitants attending divine service at both places; and in half a year after his arrival he baptized 55 persons, nine of which were of a grown age. His private admonitions and preaching had soon a good effect on many irregular persons, and there appeared a manifest change in the manners of the people; some also who were addicted to several sensual vices, were reclaimed to a more orderly way of life. This reformation was so considerable, that the gentlemen of the county took notice of it, and Mr. Becket received upon this account the thanks of the magistrates and gentlemen in that county, for his great pains and labours. Upon Mr. Becket's first coming there was no Church built at Lewis; but the people presently made a subscription, and began to build one with all expedition. In the mean time Mr. Becket preached in the most convenient houses he could have; his necessary labours were very great, for he was obliged to travel 70 or 80 miles every week, to discharge the duties of his function in several places; that large county, 50 miles in length, and 20 in breadth, being all reckoned his parish.

In the second year after his arrival he continued to have the same good success, and in six months baptized 48 children, five persons of advanced years, two mothers of several children, one white servant, and two negro slaves, and in two of the Churches he had 20 communicants each time. There were above 140 persons, masters of families, zealous members of the Church of England, besides many single persons, servants, and negroes, that constantly attended divine service. But the number of the native Indians did not exceed 120, who had a small settlement on the utmost border of the parish, where it adjoins to Maryland; they were extremely barbarous, and obstinately ignorant.

The inhabitants of Lewis raised the frame of a Church on a high bank in the centre of the town, in October, 1720, and

diligently carried on the building; in the mean time the people in the country, assisted with some money gathered in town, began to finish and fit up the two Churches which had been raised at distant places in the county. Mr. Becket used much diligence in all parts of his ministerial office, and in the following year baptized 82, twelve of which were grown persons. As he travelled this year through Kent county, to go to a meeting of the society's missionaries at Chichester, he preached in that county to a good body of people, who had built them a large Church, but had no minister, and on one day baptized 21, six of which were grown persons. He represented to the society, that he had a very numerous congregation, and that there was great want of a missionary in the country; there being a considerable body of people here, who joined heartily with the Church of England; and some others who had been of many religious persuasions, and now seemed to be of none at all; and therefore had still more need of an instructor.

In the year following the Church at Lewis was finished, and divine service was performed in it; and the two Churches in the country were completed. Mr. Becket writes thus concerning the people's zeal for religion: "We have now three Churches in this county, yet none of them will contain the hearers that would constantly attend divine service: the people, at a good time of the year, make no account of riding 20 miles to Church; a thing very common in this part of America; which is sufficient to show that our people have a great value for the favour of the society, and that our labour is not lost in this distant part of the world." Mr. Becket still continues in this mission with great success.

As the administration of this government is in the hands of Quakers, no acts of assembly have been made either for building of Churches or settling any salaries upon ministers; however, a great part of the people being hearty members of the Church of England, have contributed, by private subscriptions, very liberally, and built 15 Churches, very decent structures for celebrating public divine worship. Several valuable bequests have been made for the use of the Church and ministers, and houses have been built for them: and the congregations of each minister do voluntarily contribute towards the maintenance of their minister, as much, and in some places more

than any law could reasonably demand of them. The society have distributed among the poorer people in this province, above 2000 volumes of bound books, and about 300 pounds worth of small tracts.

*The Ten Commandments explained in a devotional Form, by
Bishop Kenn.*

The Fourth Commandment.

[Continued from p. 251.]

NEXT to thy glorious self, O my God, and for the sake of thy supreme, independent love, thou hast commanded me to love my neighbour, allied to me by nature, or by grace, all strangers and enemies, as well as friends;^a to honour all men, as being made after thy likeness, and the greater likeness they retain to thee, to honour them the more:^b glory be to thee.

Thou, O my God, hast commanded me to love my neighbour as myself: O for the sake of thy love, give me love to relieve and assist him in all instances wherein he may need my help, as freely, as fully, as affectionately, as I myself would desire to be treated, were I in his condition.^c

O my God, for the sake of thy dearest love, give me grace to love my neighbour, not in word, and in tongue only, but in deed and in truth;^d to wish well to all men, and to contribute my hearty prayers and endeavours, and to give them, for thy sake, all lawful, and reasonable, and necessary succours.^e

Glory be to thee, O my God, who, commanding me to love my neighbour as myself, dost imply the regular love of myself;^f that I should do all I can to preserve myself free and vigorous to glorify thee in my station: 'tis for thy sake only I can love myself, and he does not wish or endeavour his own happiness, he really hates himself that does not love thee.

Thou, Lord, by enjoining me to love my neighbour as my-

^a Luke x. 29, 30.

^b 1 Peter ii. 17.

^c Matt. vii. 12.

^d 1 John iii. 18.

^e Col. iii. 12.

^f Eph. v. 29.

self, hast intimated my duty of loving those best, which either in blood are nearest my natural self, or in grace nearest my Christian self: O let thy love teach me to observe the true order of charity in loving others.

O thou eternal source of goodness, give me grace to imitate that boundless goodness; let thy love work in me an universal propension to love, and to do good to all men, to be merciful to others, as thou, Lord, art merciful.^g

The Fifth Commandment.

Let thy reverential love, O my God, teach and incline me to show respectful love to all my superiors, in my inward esteem, in my outward speech and behaviour.^h

Glory be to thee, O Lord, who hast comprehended all that are above thee, under the tender and venerable names of father and mother, that I, looking on them as resemblances and instruments of thy sovereign power and paternal providence to me, may be more effectually engaged for thy sake to reverence and love them.

O my God, give me grace to imitate thy paternal goodness, and for the sake of thy love, to love and cherish, and provide for, to educate and instruct, and pray for my children; to take conscientious care to give them medicinal correction, and good example, and to make them thy children, that they may truly love thee.

O my God, give me grace, for the sake of thy love, to honour my father and mother, to render them all love and thankfulness, and all that regard which is due from a child,^k that I may pay obedience to their commands, submission to their corrections, attention to their instructions, and succour to their necessities,^l and may daily pray for their welfare.

Glory be to thee, O Lord, who hast ordained pastors, and hast given them the power of the keys; to be our ecclesiastical parents; to watch over our souls; to instruct us in saving knowledge;^m to guide us by their examples; to pray for, and to bless us; to administer spiritual discipline in thy Church, and to manage all the conveyances of thy divine love.

^g Luke vi. 36. ^h 1 Peter ii. 17. ⁱ Deut. vi. 6, 7. Eph. vi. 4. Col. iii. 22. 2 Cor. xii. 14. ^k Eph. vi. 1, 2, 3. Col. iii. 20. ^l Matt. xvi. 4, &c. ^m Mal. ii. 7.

O my God, for thy love's sake, let me ever honour and love the ministers of thy love, the ambassadors thou dost send in thy stead, to beseech us sinners to be reconciled to thee;ⁿ to offer thy enemies conditions of love, of love eternal: O may I ever hear them attentively practise their heavenly doctrine, imitate their holy examples, pay them their dues, and revere their censures!^o

O my God, for the sake of thy love, grant I may ever love, and provide for my servants, [servant] and may treat them like brethren; let me never exact from them immoderate work: O may I always give them just wages, and equitable commands, and good example, and merciful correction: grant, Lord, I may daily allow them time for their prayers, indulge them due refreshments, and may take care of their souls, and persuade them to love thee; remembering that I also have a master in heaven.^p

Give me grace, O my God, for the sake of thy love, to honour, and love, and obey my master, [and mistress] and to serve him [her] with diligence and faithfulness, and readiness to please,^q and to pray for him [her, them]; and whatever I do, to do heartily, as to thee, O Lord, and not to him [her, them].

O my God, let thy love incline me to love, and to honour all whom thou hast any way made my superiors, suitable to their quality,^r or age, or gifts, or learning, or wisdom, or gravity, or goodness.

O my God, grant that, for thy sake, I may ever love and honour all that are, or have been instruments of thy love to me, in doing me good: O may I reverence my teachers,^s be grateful to my benefactors, and may I have always a peculiar respect to my particular pastor!

O my God, let thy love engage me to love those whom thou hast obliged to love me; to show constancy, and fidelity, and sympathy, and love, and communicativeness to my friend; to be affectionate to my brethren and sisters; to be kind and affable to my equals, condescending to my inferiors; to be, all the

ⁿ 2 Cor. v. 20. ^o Heb. xiii. 7, 17. 1 Tim. v. 17. ^p Col. iv. 1. Eph. vi. 9.
^q 1 Tim. vi. 1, 2. Col. iii. 22, 23, 24. Eph. vi. 5, 6, 7, 8. ^r Lev. xix. 32.
 1 Tim. v. 1, 2, 3. 1 Peter v. 5. ^s Gal. vi. 6.

possible ways I can, universally helpful, and obliging, and loving to all.^t

O my God, let thy all-powerful love abound in my heart, and in the hearts of all that profess thy name, that in all these, and in all other possible instances of duty, our lives may be continually employed to love thee, and for thy sake to love our neighbour, and to excite our neighbour to love thee.

O God, I renounce, and detest, and bewail, as odious and offensive to thee, as directly opposite to thy love, and the love of my neighbour, for thy sake,

All dishonour to our superiors, in either despising them, speaking evil of them, or in irreverent behaviour;

All unnaturalness to children;

All undutifulness, or stubbornness, or disobedience, or disrespect to parents;^u

All rebelling, or reviling, or murmuring against the king, or against his ministers;^v

All defrauding, undervaluing, or rejecting lawful pastors;^w

All schism,^x and contempt of their regular censures;

All falseness, or negligence, or refractoriness to masters or mistresses;^y

All rudeness, ingratitude, treachery, want of brotherly love, and unfaithfulness;

All the least tendencies to any of these impieties.

From all these, and the like hateful violations of thy love, and of the love of my neighbour, and from the vengeance they justly deserve, O my God, deliver me, and all faithful people.

O my God, I earnestly pray, that thy love, and the love of our neighbour, may so prevail over our hearts, that we may sadly lament and abhor all these abominations, and may never more provoke thee.

Glory be to thee, O Lord, who, to teach us the importance of this duty of subjection, hast placed it the first of all the second table, of all that relate to our neighbour, and hast made it the first commandment, with a promise^z to every soul that conscientiously keeps it, that thy days may be long in the land which the Lord thy God giveth thee.

^t Rom. xiv. 10. ¹ Peter iii. 8. ^u 2 Tim. iii. 2, 3, 4. ^v 1 Sam. xxvi. 9.
Eccles. x. 20. Acts xxiii. 5. ^w Matt. x. 14. ^x 1 Cor. i. 10. 3 Epist. John 9.
^y Tit. ii. 9, 10. Mal. ii. 10. ^z Eph. vi. 2.

Who would not love and obey thee, O my God, and for thy sake his superiors, when thou has promised to reward our duty with a long happy life here, or if thou seest it best for us, and to take us away from the evil to come,^a by living a long tract of holiness in a little time, and at last, by prolonging our bliss to all eternity in heaven? for which gracious promise, all love, all glory be to thee.

The Sixth Commandment.

O my God, I renounce, and detest, and bewail, as odious and offensive to thee, as directly opposite to thy love, and to the love of my neighbour, for thy sake,

All duels and unlawful war;^b

All doing hurt to the body and life of my neighbour, directly, by wounding or murdering him;^c

Indirectly, by contriving or employing others to harm him;^d

All the ways of procuring abortion;^e

All malice and envy, hatred^f and revenge, contention and cruelty;

All injury and violence, all rash, causeless, immoderate or implacable anger,^g or contumelious speaking or reviling;^h

All wilful vexing, grieving or disquieting him;

All threatening, ill wishes, or curses;ⁱ

All needless endangering ourselves, and self-murder;^k

All murdering of souls,^l by encouraging, ensnaring, tempting, commanding them to sin;

All the least tendencies to any of these impieties.

From all these, and the like hateful violations of thy love, and of the love of my neighbour, and from the vengeance they justly deserve, O my God, deliver me, and all faithful people.

O my God, I earnestly pray, that thy love, and the love of our neighbour, may so prevail over our hearts, that we may sadly lament and abhor all these abominations, and may never more provoke thee.

O my God, let thy unwearied and tender love to me, make

^a Isa. lvii. 1.

^b James iv. 1, 2. Gen. iv. 10, 11.

^c Gal. v. 21.

^d Luke xxii. 2.

^e Exod. xxi. 22, 23.

^f Tit. iii. 3.

^g Eph. iv. 26. Rom. i. 30, 31.

^h Matt. v. 22.

ⁱ Eph. iv. 29, 31.

^k 1 Tim. v. 23. Eph. v. 29.

^l 1 Tim. v. 22.

my love unwearied and tender to my neighbour, and zealous to procure, promote, and preserve his health, and safety, and happiness, and life, that he may be the better able to serve and to love thee.

O my God, make me like thy own self, all meekness and benignity,^m all goodness and sweetness, all gentleness and long-suffering.

Fill me full of good wishes and compassion, of liberality in alms giving, according to my abilities,ⁿ and of readiness to succour, and relieve, and comfort, and rescue, and pray for all, whom thy love, or their own necessities, or miseries, or dangers, recommend to my charity.^o

O let thy love, thou God of love, make me peaceful and reconcileable, always ready to return good for evil, to repay injuries with kindness,^p and easy to forgive, unless in those instances where the impunity of the criminal would be injustice or cruelty to the public.

O thou lover of souls, let thy love raise in me a compassionate zeal to save the life, the eternal life of souls;^q and by fraternal, and affectionate, and seasonable advice or exhortation, or corrections, to reclaim the wicked, and to win them to love thee.

O my God, let thy all-powerful love abound in my heart, and in the hearts of all that profess thy name, that in all these, and in all other possible instances of duty, our lives may be continually employed to love thee, and for thy sake to love our neighbour, and to excite our neighbour to love thee.

(To be continued.)

The following interesting Account of the Inquisition at Goa, in the East-Indies, is extracted from Buchanan's Christian Researches into Asia.

Goa, Convent of the Augustinians, Jan. 23, 1808.

ON my arrival at Goa, I was received into the house of captain Schuyler, the British Resident. The British force

^m 2 Cor. x. 1. Gal. v. 22.
^p Matt. v. 44. Rom. xii. 20.

ⁿ 1 John iii. 17.

^q Dan. xii. 3. James v. 20.

^o 1 Cor. xiii. 4.

here is commanded by colonel Adams, of his majesty's 78th regiment, with whom I was formerly well acquainted in Bengal.* Next day I was introduced by these gentlemen to the viceroy of Goa, the count de Cabral. I intimated to his excellency my wish to sail up the river to Old Goa,† (where the inquisition is) to which he politely acceded. Major Pereira, of the Portuguese establishment, who was present, and to whom I had letters of introduction from Bengal, offered to accompany me to the city, and to introduce me to the Archbishop of Goa, the Primate of the Orient.

I had communicated to colonel Adams, and to the British Resident, my purpose of inquiring into the state of the inquisition. These gentlemen informed me, that I should not be able to accomplish my design without difficulty; since every thing relating to the inquisition was conducted in a very secret manner, the most respectable of the lay Portuguese themselves being ignorant of its proceedings; and that, if the Priests were to discover my object, their excessive jealousy and alarm would prevent their communicating with me, or satisfying my inquiries on any subject.

On receiving this intelligence, I perceived that it would be necessary to proceed with caution. I was, in fact, about to visit a republic of priests; whose dominion had existed for nearly three centuries; whose province it was to prosecute heretics, and particularly the teachers of heresy; and from whose authority and sentence there was no appeal in India.‡

It happened that lieutenant Kempthorne, commander of his majesty's brig *Diana*, a distant connection of my own, was at this time in the harbour. On his learning that I meant to

* The forts in the harbour of Goa were then occupied by British troops (two king's regiments, and two regiments of native infantry) to prevent its falling into the hands of the French.

† There is Old and New Goa. The old city is about eight miles up the river. The viceroy and the chief Portuguese inhabitants reside at New Goa, which is at the mouth of the river, within the forts of the harbour. The old city, where the inquisition and the churches are, is now almost entirely deserted by the secular Portuguese, and is inhabited by the priests alone. The unhealthiness of the place, and the ascendancy of the priests, are the causes assigned for abandoning the ancient city.

‡ I was informed that the viceroy of Goa has no authority over the inquisition, and that he himself is liable to its censure. Were the British government, for instance, to prefer a complaint against the inquisition to the Portuguese government at Goa, it could obtain no redress. By the very constitution of the inquisition, there is no power in India which can invade its jurisdiction, or even put a question to it on any subject.

visit Old Goa, he offered to accompany me; as did captain Stirling, of his majesty's 84th regiment, which is now stationed at the forts.

We proceeded up the river in the British Resident's barge, accompanied by major Pareira, who was well qualified, by a thirty years' residence, to give information concerning local circumstances. From him I learned that there were upwards of two hundred churches and chapels in the province of Goa, and upwards of two thousand priests.

On our arrival at the city,* it was past twelve o'clock: all the churches were shut, and we were told that they would not be opened again till two o'clock. I mentioned to major Pareira, that I intended to stay at Old Goa some days; and that I should be obliged to him to find me a place to sleep in. He seemed surprised at this intimation, and observed that it would be difficult for me to obtain a reception in any of the churches or convents, and that there were no private houses into which I could be admitted. I said I could sleep any where; I had two servants with me, and a travelling bed. When he perceived that I was serious in my purpose, he gave directions to a civil officer in that place, to clear out a room in a building which had been long uninhabited, and which was then used as a warehouse for goods. Matters at this time presented a very gloomy appearance, and I had thoughts of returning with my companions from this inhospitable place. In the mean time we sat down in the room I have just mentioned, to take some refreshment, while major Pareira went to call on some of his friends. During this interval I communicated to lieutenant Kempthorne the object of my visit. I had in my pocket "Dellon's Account of the Inquisition at Goa;"† and I men-

* We entered the city by the palace gate, over which is the statue of *Vasco de Gama*, who first opened India to the view of Europe. I had seen at *Calicut*, a few weeks before, the ruins of the Samorin's palace, in which *Vasco de Gama* was first received. The Samorin was the first native prince against whom the Europeans made war. The empire of the Samorin has passed away; and the empire of his conquerors has passed away: and now imperial Britain exercises dominion. May imperial Britain be prepared to give a good account of her stewardship, when it shall be said unto her, "Thou mayest be no longer steward."

† Monsieur Dellon, a physician, was imprisoned in the dungeon of the inquisition at Goa for two years, and witnessed an *Auto da Fe*, when some heretics were burned; at which time he walked barefoot. After his release he wrote the history of his confinement. His descriptions are in general very accurate.

tioned some particulars. While we were conversing on the subject, the great bell of the Cathedral began to toll; the same which Dellon observes always tolls before day-light on the morning of the Auto da Fe. I did not myself ask any questions of the people concerning the inquisition; but Mr. Kempthorne made inquiries for me: and he soon found out that the Santa Casa, or Holy Office, was close to the house where we were then sitting. The gentlemen went to the window to view the horrid mansion; and I could see the indignation of free and enlightened men arise in the countenances of the two British officers, while they contemplated a place where formerly their own countrymen were condemned to the flames, and into which they themselves might now suddenly be thrown, without the possibility of rescue.

At two o'clock we went out to view the churches, which were now open for the afternoon service; for there are regular daily masses; and the bells began to assail the ear in every quarter.

The magnificence of the churches of Goa far exceeded any idea I had formed from the previous description. Goa is properly a city of churches, and the wealth of provinces seems to have been expended in their erection. The ancient specimens of architecture at this place far excel any thing that has been attempted in modern times in any other part of the East, both in grandeur and in taste. The chapel of the palace is built after the plan of St. Peter's at Rome, and is said to be an accurate model of that paragon of architecture. The Church of St. Dominic, the founder of the inquisition, is decorated with paintings of Italian masters. St. Francis Xavier lies enshrined in a monument of exquisite art, and his coffin is encased with silver and *precious stones*. The Cathedral of Goa is worthy of one of the principal cities of Europe; and the Church and Convent of the Augustinians (in which I now reside) is a noble pile of building, situated on an eminence, and has a magnificent appearance from afar.

But what a contrast to all this grandeur of the churches is the worship offered in them! I have been present at the service in one or other of the chapels every day since I arrived; and I seldom see a single worshipper but the ecclesiastics. Two rows of native priests, kneeling in order before the altar, clothed in coarse black garments, of sickly appearance, and

vacant countenance, perform here, from day to day, their laborious masses, seemingly unconscious of any other duty or obligation of life.

The day was now far spent, and my companions were about to leave me. While I was considering whether I should return with them, major Pareira said he would first introduce me to a priest, high in office, and one of the most learned men in the place. We accordingly walked to the Convent of the Augustinians, where I was presented to Josephus a Doloribus, a man well advanced in life, of pale visage and penetrating eye, rather of a reverend appearance, and possessing great fluency of speech and urbanity of manners. At first sight he presented the aspect of one of those acute and prudent men of the world, the learned and respectable Italian Jesuits, some of whom are yet found, since the demolition of their order, reposing in tranquil obscurity in different parts of the East. After half an hour's conversation in the Latin language, during which he adverted rapidly to a variety of subjects, and inquired concerning some learned men of his own Church, whom I had visited in my tour, he politely invited me to take up my residence with him, during my stay at Old Goa. I was highly gratified by this unexpected invitation; but lieutenant Kempthorne did not approve of leaving me in the hands of the *inquisitor*. For judge of our surprise, when we discovered that my learned host was one of the inquisitors of the holy office, the second member of that august tribunal in rank, but the first and most active agent in the business of the department. Apartments were assigned to me in the college adjoining the convent, next to the rooms of the inquisitor himself; and here I have been now four days at the very fountain head of information, in regard to those subjects which I wished to investigate. I breakfast and dine with the inquisitor almost every day, and he generally passes his evenings in my apartment. As he considers my inquiries to be chiefly of a literary nature, he is perfectly candid and communicative on all subjects.

Next day after my arrival I was introduced by my learned conductor to the Archbishop of Goa. We found him reading the Latin Letters of St. Francis Xavier. On my adverting to the long duration of the city of Goa, while other cities of

Europeans in India had suffered from war or revolution, the Archbishop observed, that the preservation of Goa was "owing to the prayers of St. Francis Xavier." The inquisitor looked at me to see what I thought of this sentiment. I acknowledged that Xavier was considered by the learned among the English to have been a great man. What he wrote himself bespeaks him a man of learning, of original genius, and great fortitude of mind; but what others have written for him and of him has tarnished his fame, by making him the inventor of fables. The Archbishop signified his assent. He afterwards conducted me into his private chapel, which is decorated with images of silver, and then into the Archiepiscopal Library, which possesses a valuable collection of books. As I passed through our convent, in returning from the Archbishop's, I observed among the paintings in the cloisters a portrait of the famous Alexis de Menezes, Archbishop of Goa, who held the Synod of Diamper, near Cochin, in 1599, and burned the books of the Syrian Christians. From the inscription underneath I learned that he was the founder of the magnificent church and convent in which I am now residing.

On the same day I received an invitation to dine with the chief Inquisitor, at his house in the country. The second inquisitor accompanied me, and we found a respectable company of Priests, and a sumptuous entertainment. In the library of the chief Inquisitor I saw a register, containing the present establishment of the inquisition at Goa, and the names of all the officers. On my asking the chief Inquisitor, whether the establishment was as extensive as formerly, he said it was nearly the same. I had hitherto said little to any person concerning the Inquisition, but I had indirectly gleaned much information concerning it, not only from the Inquisitors themselves, but from certain Priests, whom I visited at their respective convents, particularly from a Father in the Franciscan Convent, who had himself repeatedly witnessed an Auto da Fe.

Goa, Augustinian Convent, Jan. 27, 1808.

On the second morning after my arrival, I was surprised by my host, the Inquisitor, coming into my apartment clothed in black robes from head to foot; for the usual dress of his order

is white. He said he was going to sit on the tribunal of the holy office. "I presume, father, your august office does not occupy much of your time." "Yes," answered he, "much. I sit on the tribunal three or four days every week."

I had thought, for some days, of putting Dellon's book into the inquisitor's hands; for if I could get him to advert to the facts stated in that book, I should be able to learn, by comparison, the exact state of the inquisition at the present time. In the evening he came in, as usual, to pass an hour in my apartment. After some conversation I took the pen in my hand to write a few notes in my journal, and, as if to amuse him while I was writing, I took up Dellon's book, which was lying with some others on the table, and handing it across to him, asked him whether he had ever seen it. It was in the French language, which he understood well. "*Relation de l'Inquisition de Goa*," pronounced he, with a slow articulate voice. He had never seen it before, and began to read with eagerness. He had not proceeded far, before he betrayed evident symptoms of uneasiness. He turned hastily to the middle of the book, and then to the end, and then ran over the table of contents at the beginning, as if to ascertain the full extent of the evil. He then composed himself to read, while I continued to write. He turned over the pages with rapidity, and when he came to a certain place, he exclaimed in the broad Italian accent, "*Mendacium, Mendacium.*" I requested he would mark those passages which were untrue, and we should discuss them afterwards, for that I had other books on the subject. "Other books," said he, and he looked with an inquiring eye on those on the table. He continued reading till it was time to retire to rest, and then begged to take the book with him.

It was on this night that a circumstance happened which caused my first alarm at Goa. My servants slept every night at my chamber door, in the long gallery which is common to all the apartments, and not far distant from the servants of the convent. About midnight I was waked by loud shrieks and expressions of terror, from some person in the gallery. In the first moment of surprise I concluded it must be the *Alguazils* of the holy office, seizing my servants to carry them to the inquisition. But, on going out, I saw my own servants

standing at the door, and the person who had caused the alarm (a boy of about fourteen) at a little distance, surrounded by some of the priests, who had come out of their cells on hearing the noise. The boy said he had seen a *spectre*, and it was a considerable time before the agitations of his body and voice subsided. Next morning at breakfast the inquisitor apologized for the disturbance, and said the boy's alarm proceeded from a "*phantasma animi*," a phantasm of the imagination.

After breakfast we resumed the subject of the inquisition. The inquisitor admitted that Dellon's descriptions of the dungeons, of the torture, of the mode of trial, and of the *Auto da Fe*, were, in general, just; but he said the writer judged untruly of the motives of the inquisitors, and very uncharitably of the character of the holy Church; and I admitted that, under the pressure of his peculiar suffering, this might possibly be the case. The inquisitor was now anxious to know to what extent Dellon's book had been circulated in Europe. I told him that Picart had published to the world extracts from it, in his celebrated work called "*Religious Ceremonies*;" together with plates of the system of torture and burnings at the *Auto da Fe*. I added, that it was now generally believed in Europe that these enormities no longer existed, and that the inquisition itself had been totally suppressed; but that I was concerned to find that this was not the case. He now began a grave narration to show that the inquisition had undergone a change in some respects, and that its terrors were mitigated.*

* The following were the passages in Mr. Dellon's narrative, to which I wished particularly to draw the attention of the inquisitor. Mr. D. had been thrown into the inquisition at Goa, and confined in a dungeon, ten feet square, where he remained upwards of two years, without seeing any person but the goaler who brought him his victuals, except when he was brought to his trial, expecting daily to be brought to the stake. His alleged crime was, charging the inquisition with cruelty, in a conversation he had with a priest at *Daman*, another part of India.

"During the months of November and December, I heard, every morning, the shrieks of the unfortunate victims who were undergoing the *Question*. I remembered to have heard, before I was cast into prison, that the *Auto da Fe* was generally celebrated on the first Sunday in Advent, because on that day is read in the churches that part of the gospel in which mention is made of the *last judgment*; and the inquisitors pretend by this ceremony to exhibit a lively emblem of that awful event. I was likewise convinced that there were a great number of prisoners besides myself; the profound silence which reigned within the walls of the building having enabled me to count the number of doors which were opened at the hours of meals. However, the first and second Sundays of Advent passed by, without my hearing of any thing, and I prepared to undergo another year of melancholy captivity, when I was aroused from my despair on the 11th of January, by the noise of the guards removing the bars

I had already discovered, from written or printed documents, that the inquisition at Goa was suppressed by royal edict in

from the door of my prison. The *Alcaide* presented me with a habit, which he ordered me to put on, and to make myself ready to attend him when he should come again. Thus saying, he left a lighted lamp in my dungeon. The guards returned about two o'clock in the morning, and led me out into a long gallery, where I found a number of the companions of my fate drawn up in a rank against a wall: I placed myself among the rest, and several more soon joined the melancholy band. The profound silence and stillness caused them to resemble statues more than the animated bodies of human creatures. The women, who were clothed in a similar manner, were placed in a neighbouring gallery, where we could not see them; but I remarked that a number of persons stood by themselves at some distance, attended by others who wore long black dresses, and who walked backwards and forwards occasionally. I did not then know who these were: but I was afterwards informed that the former were the victims who were condemned to be burned, and the others were their confessors.

"After we were all ranged against the wall of this gallery, we received each a large wax taper. They then brought us a number of dresses made of yellow cloth, with the cross of St. Andrew painted before and behind. This is called the *San Benito*. The relapsed heretics wear another species of robe, called the *Samarra*, the ground of which is grey. The portrait of the sufferer is painted upon it, placed upon burning torches with flames and demons all round. Caps were then produced, called *Carrochas*; made of pasteboard, pointed like sugar-loaves, all covered over with devils and flames of fire.

"The great bell of the cathedral began to ring a little before sunrise, which served as a signal to warn the people of Goa to come and behold the august ceremony of the *Auto da Fe*; and then they made us proceed from the gallery one by one. I remarked as we passed into the great hall, that the inquisitor was sitting at the door with his secretary by him, and that he delivered every prisoner into the hands of a particular person, who is to be his guard to the place of burning. These persons are called *Parrains*, or *Godfathers*. My godfather was the commander of a ship. I went forth with him, and as soon as we were in the street, I saw that the procession was commenced by the Dominican friars, who have this honour because St. Dominic founded the inquisition. These are followed by the prisoners, who walk one after the other, each having his godfather by his side, and a lighted taper in his hand. The least guilty go foremost; and as I did not pass for one of them, there were many who took precedence of me. The women were mixed promiscuously with the men. We all walked barefoot, and the sharp stones of the streets of Goa wounded my tender feet, and caused the blood to stream: for they made us march through the chief streets of the city: and we were regarded every where by an innumerable crowd of people, who had assembled from all parts of India to behold this spectacle; for the inquisition takes care to announce it long before, in the most remote parishes. At length we arrived at the Church of St. Francis, which was, for this time, destined for the celebration of the Act of Faith. On one side of the altar was the grand inquisitor and his counsellors, and on the other the viceroy of Goa and his court. All the prisoners are seated to hear a sermon. I observed that those prisoners who wore the horrible *Carrochas* came in last in the procession. One of the Augustin monks ascended the pulpit, and preached for a quarter of an hour. The sermon being concluded, two readers went up to the pulpit, one after the other, and read the sentences of the prisoners. My joy was extreme when I heard that my sentence was not to be burnt, but to be a galley-slave for five years. After the sentences were read, they summoned forth those miserable victims who were destined to be immolated by the holy inquisition. The images of the heretics who had died in prison were brought up at the same time, their bones being contained in small chests, covered with flames and demons. An officer of the secular tribunal now came forward, and seized these unhappy people, after they had each received a slight blow upon the breast, from the *Alcaide*, to intimate that they were abandoned. They were then led away to the bank of the river, where the viceroy and his court were assembled, and where the faggots had been prepared

the year 1775, and established again in 1779. The Franciscan father before mentioned witnessed the annual Auto da Fe from 1770 to 1775. "It was the humanity and tender mercy of a good king," said the old father, "which abolished the inquisition." But immediately on his death the power of the priests acquired the ascendant, under the queen dowager, and the tribunal was re-established, after a bloodless interval of five years. It has continued in operation ever since. It was restored in 1779, subject to certain restrictions, the chief of which are the two following, "That a greater number of witnesses should be required to convict a criminal than were before necessary;" and, "That the Auto da Fe should not be held publicly as before: but that the sentences of the tribunal should be executed privately, within the walls of the inquisition.

In this particular the constitution of the new inquisition is more reprehensible than that of the old one; for, as the old father expressed it, "*Nunc sigillum non revelat Inquisitio.*" Formerly the friends of those unfortunate persons who were thrown into its prison, had the melancholy satisfaction of seeing them once a year walking in the procession of the Auto da Fe; or if they were condemned to die, they witnessed their death, and mourned for the dead. But now they have no means of learning for years whether they be dead or alive. The policy of this new code of concealment appears to be this, to preserve the power of the inquisition, and at the same time to lessen the public odium of its proceedings, in the presence of British dominion and civilization. I asked the father his opinion concerning the nature and frequency of the punishments within the walls. He said he possessed no certain means of giving a satisfactory answer; that every thing transacted there was declared to be "*sacrum et secretum.*" But this he knew to be true, that there were constantly captives in the dungeons; that

the preceding day. As soon as they arrive at this place, the condemned persons are asked in what religion they choose to die; and the moment they have replied to this question, the executioner seizes them, and binds them to a stake in the midst of the faggots. The day after the execution the portraits of the dead are carried to the Church of the Dominicans. The heads only are represented, (which are generally very accurately drawn, for the inquisition keeps excellent limners for the purpose,) surrounded by flames and demons; and underneath is the name and crime of the person who has been burned." *Relation de l'Inquisition de Goa*, chap. xxiv.

some of them are liberated after long confinement, but that they never speak afterwards of what passed within the place. He added, that of all the persons he had known, who had been liberated, he never knew one who did not carry about with him what might be called "the mark of the inquisition;" that is to say, who did not show in the solemnity of his countenance, or in his peculiar demeanor, or his terror of the priests, that he had been in that dreadful place.

The chief argument of the inquisitor to prove the melioration of the inquisition was the superior *humanity* of the inquisitors. I remarked, that I did not doubt the humanity of the existing officers; but what availed humanity in an inquisitor? he must pronounce sentence according to the laws of the tribunal, which are notorious enough; and a *relapsed heretic* must be burned in the flames, or confined for life in a dungeon, whether the inquisitor be humane or not. But if, said I, you would satisfy my mind completely on this subject, "show me the inquisition." He said it was not permitted to any person to see the inquisition. I observed, that mine might be considered as a peculiar case; that the character of the inquisition, and the expediency of its longer continuance had been called in question; that I had myself written on the civilization of India, and might possibly publish something more upon that subject, and that it could not be expected that I should pass over the inquisition without notice, knowing what I did of its proceedings; at the same time I should not wish to state a single fact without his authority, or at least his admission of its truth. I added, that he himself had been pleased to communicate with me very fully on the subject, and that in all our discussions we had both been actuated, I hoped, by a good purpose. The countenance of the inquisitor evidently altered on receiving this intimation, nor did it ever after wholly regain its wonted frankness and placidity. After some hesitation, however, he said he would take me with him to the inquisition the next day. I was a good deal surprised at this acquiescence of the inquisitor, but I did not know what was in his mind.

Next morning after breakfast my host went to dress for the holy office, and soon returned in his inquisitorial robes. He said he would go half an hour before the usual time for the

purpose of showing me the inquisition. The buildings are about a quarter of a mile distant from the convent, and we proceeded thither in our *Manjeels*.* On our arrival at the place, the inquisitor said to me, as we were ascending the steps of the outer stair, that he hoped I should be satisfied with a transient view of the inquisition, and that I would retire whenever he should desire it. I took this as a good omen, and followed my conductor with tolerable confidence.

He led me first to the great hall of the inquisition. We were met at the door by a number of well dressed persons, who, I afterwards understood, were the familiars and attendants of the holy office. They bowed very low to the inquisitor, and looked with surprise at me. The great hall is the place in which the prisoners are marshalled for the procession of the *Auto da Fe*. At the procession described by Dellon, in which he himself walked barefoot, clothed with the painted garment, there were upwards of one hundred and fifty prisoners. I traversed this hall for some time, with a slow step, reflecting on its former scenes, the inquisitor walking by my side in silence. I thought of the fate of the multitude of my fellow-creatures who had passed through this place, condemned by a tribunal of their fellow-sinners, their bodies devoted to the flames, and their souls to perdition. And I could not help saying to him, "Would not the holy Church wish, in her mercy to have those souls back again, that she might allow them a little further probation?" The inquisitor answered nothing, but beckoned me to go with him to a door at one end of the hall. By this door he conducted me to some small rooms, and thence to the spacious apartments of the chief inquisitor. Having surveyed these he brought me back again to the great hall, and I thought he seemed now desirous that I should depart. "Now, father," said I, "lead me to the dungeons below; I want to see the captives." "No," said he, "that cannot be." I now began to suspect that it had been in the mind of the inquisitor, from the beginning, to show me only a certain part of the inquisition, in the hope of satisfying my in-

* The *Manjeel* is a kind of Palankeen common at Goa. It is merely a sea cot suspended from a bamboo, which is borne on the heads of four men. Sometimes a footman runs before, having a staff in his hand, to which are attached little bells or rings, which he jingles as he runs, keeping time with the motion of the bearers.

quiries in a general way. I urged him with earnestness, but he steadily resisted, and seemed to be offended, or rather agitated by my importunity. I intimated to him plainly, that the only way to do justice to his own assertions and arguments regarding the present state of the inquisition, was to show me the prisons and the captives. I should then describe only what I saw; but now the subject was left in awful obscurity. "Lead me down," said I, "to the inner building, and let me pass through the two hundred dungeons, ten feet square, described by your former captives. Let me count the number of your present captives, and converse with them. I want to see if there be any subjects of the British government, to whom we owe protection. I want to ask how long they have been here, how long it is since they beheld the light of the sun, and whether they ever expect to see it again. Show me the chamber of torture, and declare what modes of execution or of punishment are now practised within the walls of the inquisition, in lieu of the public Auto da Fe. If, after all that has passed, father, you resist this reasonable request, I shall be justified in believing that you are afraid of exposing the real state of the inquisition in India." To these observations the inquisitor made no reply, but seemed impatient that I should withdraw. "My good father," said I, "I am about to take my leave of you, and to thank you for your hospitable attentions, (it had been before understood that I should take my final leave at the door of the inquisition, after having seen the interior,) and I wish always to preserve on my mind a favourable sentiment of your kindness and candour. You cannot, you say, show me the captives and the dungeons; be pleased then merely to answer this question, for I shall believe your word: How many prisoners are there now below, in the cells of the inquisition?" The inquisitor replied, "That is a question which I cannot answer." On his pronouncing these words, I retired hastily towards the door, and wished him farewell. We shook hands with as much cordiality as we could at the moment assume, and both of us, I believe, were sorry that our parting took place with a clouded countenance.

From the inquisition I went to the place of burning in the *Campo Santo Lazaro*, on the river side, where the victims were brought to the stake at the Auto da Fe. It is close to the

palace, that the viceroy and his court may witness the execution; for it has ever been the policy of the inquisition to make these spiritual executions appear to be the executions of the state. An old priest accompanied me, who pointed out the place and described the scene. As I passed over this melancholy plain, I thought on the difference between the pure and benign doctrine which was first preached to India in the apostolic age, and that bloody code, which, after a long night of darkness, was announced to it under the same name! And I pondered on the mysterious dispensation, which permitted the ministers of the inquisition, with their racks and flames, to visit these lands, before the heralds of the gospel of peace. But the most painful reflection was, that this tribunal should yet exist, unawed by the vicinity of British humanity and dominion. I was not satisfied with what I had seen or said at the inquisition, and I determined to go back again. The inquisitors were now sitting on the tribunal, and I had some excuse for returning; for I was to receive from the chief inquisitor a letter which he said he would give me before I left the place, for the British resident in Travancore, being an answer to a letter from that officer.

When I arrived at the inquisition, and had ascended the outer stairs, the door keepers surveyed me doubtingly, but suffered me to pass, supposing that I had returned by permission and appointment of the inquisitor. I entered the great hall, and went up directly towards the tribunal of the inquisition, described by Dellon, in which is the lofty crucifix. I sat down on a form, and wrote some notes; and then desired one of the attendants to carry in my name to the inquisitor. As I walked up the hall, I saw a poor woman sitting by herself, on a bench by the wall, apparently in a disconsolate state of mind. She clasped her hands as I passed, and gave me a look expressive of her distress. This sight chilled my spirits. The familiars told me she was waiting there to be called up before the tribunal of the inquisition. While I was asking questions concerning her crime, the second inquisitor came out in evident trepidation, and was about to complain of the intrusion, when I informed him I had come back for the letter from the chief inquisitor. He said it should be sent after me to Goa; and he conducted me with a quick step towards the door. As

we passed the poor woman, I pointed to her, and said with some emphasis, "Behold, father, another victim of the holy inquisition!" He answered nothing. When we arrived at the head of the great stair, he bowed, and I took my last leave of Josephus a Doloribus, without uttering a word.

ECCLESIASTICAL INTELLIGENCE.

The Convention of the Protestant Episcopal Church in the State of Pennsylvania, met at Philadelphia in June last. Agreeably to the forty-fifth Canon of the General Convention, the Right Rev. Bishop WHITE delivered the following address:

"My Brethren, the Clergy and the Lay Delegates of this Convention,

"I meet you with the more satisfaction on this occasion, because of my late return from a General Convention of our Church; in which its concerns have been transacted with unanimity and brotherly regard. What renders the late session of that body the more interesting, is its having been the means of adding to the number of our Bishops; at a time when from the bodily complaints of the greater number of my Right Reverend Brethren, from the advanced age of all of us, and from the constant uncertainty of human life, there had arisen no small danger of our being without the canonical number required for the consecration of a Bishop. In making this communication, it is no small addition to the satisfaction felt, that the most favourable expectations may be founded on the reputation of the two newly consecrated Bishops, in their respective dioceses; and on the reputation of one of them among ourselves; to several of whom, and to myself in particular, he has been known from his very early years.

"Before the meeting of the late Convention, I received some communications relative to our Church in the most westerly counties in this state. As the Churches in adjoining states were interested in the subject of the communications; it became proper to submit them to the body, representing our Communion at large. The consequence of this was, the referring of the case to be considered of and acted on by the

Bishops in Pennsylvania and Virginia. As my share in the concern is interesting to our whole Church in this state; I have conceived it to be proper to submit the matter to your consideration; and to inform you, that the communications referred to are at your command.

“ I have lately received communications concerning the Episcopal Church in York-Town, and conceive it to be my duty to lay them before the Convention. That Church was concerned in the earliest measures for the organizing of our Communion: but except at the period referred to, and at the last Convention they have not had either a Clerical or a Lay member in this body. Still, there has been no doubt of their considering themselves as belonging to our Communion. The Convention will consider of the measures to be pursued at the present juncture.

“ My ordinations in the last year have been of the Rev. Samuel Hulbeart Turner, of this state, and of the Rev. Jackson Kemper, of New-York, but since settled in this state, and of the Rev. Charles Blair Snowden, of South-Carolina, to the holy office of Deacons; and of the last mentioned, to the holy office of Priests; also to the said office of Priests, of the Rev. Daniel Higbee, of New-Jersey, and of the Rev. John Barnwell Campbell, of South-Carolina: of whom the former had been ordained Deacon by me in the preceding year, and the latter had received Deacons orders in England.

“ My constant course of parochial duty has prevented me from visiting any neighbouring Church, destitute of a minister. Could visits of this description be rendered acceptable on week days, it would be much easier to accomplish so desirable an object. The number of persons confirmed by me, all in the city, have been sixty-one.

“ In my last annual communication, there was held out the expectation of another payment from the estate of the late Mr. Andrew Doz; accordingly it may be proper to mention, that there has been a payment of two thousand dollars; of which thirteen hundred and thirty-three dollars and thirty-three cents are on a bond secured by mortgage, and the remainder in money. The Council of Advice have taken measures for the realizing of the latter sum, agreeably to the directions of a former Convention.

"I have nothing to add, but the assurance of my prayers for the blessing of God on your counsels, and your labours for the good of the Church.

"WILLIAM WHITE."

On Thursday, the 10th of October, the Church lately erected at Hyde-Park, near Poughkeepsie, the residence of Dr. SAMUEL BARD, was consecrated by the name of St. James's Church. The service of consecration was performed by the Right Rev. Bishop HOBART; after which morning prayer was read by the Rev. Mr. PRENTIS, of Athens, and a sermon preached by the Rev. Mr. REED, of Poughkeepsie. This Church is a stone edifice, 50 by 30 feet on the inside; it is unusually neat and simple in its appearance, and does great credit to the taste and zeal of the families at whose expense it has been erected.

The succeeding day, October 11th, there was divine service and a sermon in the Church, and an ordination, when Mr. JOHN M'VICKAR, jun. was admitted by the Bishop to the holy order of Deacons.

On Friday the 18th October an ordination was held at Richmond, Staten-Island, in St. Andrew's Church. Divine service was performed by the Rev. Dr. R. C. MOORE, of St. Stephen's Church, New-York, and a sermon preached by the Rev. Dr. HARRIS, of St. Mark's Church, in the Bowery, from Jeremiah iii. 15—"And I will give you pastors according to my heart, which shall feed you with knowledge and understanding." After which the Rev. DAVID MOORE, and Rev. ADAM EMPIE, were admitted, by the Right Rev. Bishop HOBART, to the holy order of Presbyters.

On the 20th August, the Rev. HENRY WHITLOCK was instituted Assistant Minister of Trinity Church, New-Haven. The following is the conclusion of a sermon preached on the occasion, by the Rev. JOHN KEWLEY, M. D. Rector of Christ Church, Middletown:

"Two aged and venerable servants of God,* respected brethren of this congregation, still remain with you; together

* "The clergymen here referred to are the Right Rev. Abraham Jarvis, D. D. and the Rev. Bela Hubbard, D. D. These gentlemen went to England for orders together; and were both ordained Deacons by the Right Rev. Frederick Keppel, Bishop of Exeter, in the King's Chapel, city of London, on the 5th of February, 1764; and Priests, by the Right Rev. Charles Lyttleton, Bishop of Carlisle, in St. James's Church, Westminster, on the 19th of the same month; and

they went forth into the vineyard of the Lord of Hosts—for nigh half a century have they laboured together in the same service—they have seen the seed of our Church, which when first planted in the land was but as a grain of mustard seed, grow up under their culture, and that of their fellow-labourers, into a flourishing tree, under whose bows they now sit down in peace, to prepare for the celebration of the approaching year of their eternal jubilee. Like the ancient judges of Israel, they will not remain inactive, but, being unable to go forth into the heat of battle, they will still labour in the cause of God by their salutary counsel and advice. Remember them with all affection for the work's sake which they have wrought, and are ready, as their strength will admit, still to work among you: like dutiful and loving children, esteem them as your fathers in the Lord; cherish their age, support their burdens, and succour their infirmities; give them the solid satisfaction of seeing the seed of God's word which they have sown, productive of a plentiful harvest, to be reaped by this their younger brother in the Lord. Give them your prayers, that when the hour of their departure shall arrive, they may find the presence of the Lord with them, to conduct them safely through the valley of the shadow of death, to the abode of perfect blessedness; so that with good old Simeon they may then be enabled to say, 'Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation;' and with St. Paul, 'I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge will give unto me in that day, and not to me only, but to all those who love his appearing.'

"Now may the God of grace so incline and conduct us by his Spirit of grace into the ways of truth and holiness, and enable us to persevere therein unto the end, that we may all be found meet to dwell together in the Redeemer's kingdom of everlasting glory, and become to each other a crown of rejoicing, through Jesus Christ our Lord. To whom, with the Father and ever blessed Spirit, three Persons, but one God, be all honour and glory, world without end. AMEN."

on the 28th were licensed, by the Right Rev. Richard Osbaldeston, Bishop of London, to perform the office of Priest, in New-England, North-America. Mr. Jarvis took the pastoral charge of Christ's Church, Middletown, (Conn.) in August of the same year. On the demise of the Right Rev. Bishop Seabury, D.D. Doctor Jarvis was elected Bishop by the Clergy of the Diocese of Connecticut, in June, 1797; and was consecrated by the Right Rev. Bishops White, Provost, and Bass, in Trinity Church, New-Haven, on the 18th of October following. In the autumn of 1802, he removed to New-Haven, where he has since that time resided. Mr. Hubbard officiated at Guilford and Killingworth, (Conn.) until the year 1767, when he was appointed the Society's missionary for New-Haven and West-Haven."